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# The Church at Work.

DEVOTED TO THE INTERESTS OF PRESBYTERIANISM IN INDIANA.

Vol. 1.

INDIANAPOLIS, IND., MARCH 10, 1887.

No. 22

## THE CHURCH AT WORK.

A weekly Presbyterian Newspaper, published every Thursday at Indianapolis, Ind.

**TERMS OF SUBSCRIPTION:**  
POSTAGE PAID, SINGLE COPIES,  
In advance, per annum, \$1.00  
If payment is delayed three months, 1.25  
If payment is delayed one year, 1.50  
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Drafts, Checks and Post Office Orders should be made payable to the order of THE CHURCH AT WORK PUBLISHING COMPANY.

Entered at the Post Office at Indianapolis as Second Class Matter

Address all communications to  
**THE CHURCH AT WORK,**  
Presbyterian Book Rooms, 7, 8 & 9 Blackford Bldg.,  
INDIANAPOLIS, IND.  
Or, personally to the  
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## THE WEEK.

Henry Ward Beecher was taken ill last Thursday night. He soon passed into an unconscious state, and died Tuesday, March 8th, at 9:30 a. m.

The death is announced of Prince Czartoryski, who was prominent in Austria in 1863, and afterward in Germany. He was born on July 3d, 1828.

The death-roll of the forty-ninth congress was an extraordinary one, comprising the unprecedented number of thirteen names in the house and senate.

A cylindrical tunnel with a diameter of six feet is being bored under the St. Clair river at Port Huron, as a test for a Grand Trunk railway connection.

Many farmers in the vicinity of Muncie, Ind., find themselves compelled to purchase freedom from leases made to swindlers proposing to bore for gas and oil.

Italy desires a renewal of the alliance with Germany and Austria, according to the *Popolo Romano*, because these powers are the most able to guarantee peace.

The ameer of Afghanistan has warned his subjects to prepare for a holy war. All boys between ten and eighteen years are being prepared for military service.

Colonel Gilder, the Arctic explorer, reached Fort Churchill too late to catch the Hudson bay boat to Nottingham Island, and therefore decided to return to New York.

The chief secretaryship for Ireland was recently vacated by Sir Michael Hicks-Beach, and has been accepted by Rt. Hon. Arthur W. Balfour, a nephew of Lord Salisbury.

The fishery question is going to be settled without serious trouble. Public opinion will crystallize into a demand for a proper interpretation of the treaty of 1818. There will be a better understanding on both sides. England will find that she must keep faith, and will understand that our government is firm in its demand. The United States must act also in conformity with the agreement. The Christian spirit which so thoroughly pervades England and America will forbid that there should be a war over trifles.

One of the greatest calamities of recent times was the earthquake in Italy and France on the 23d inst. The loss of life amounted to hundreds. The destruction of property was terrible. Bajardo was badly demolished and 300 lives were lost. At Nice sixty houses were wrecked and left in a falling condition. Two thousand English, American and Russian visitors camped out during the night. Six thousand persons departed for France. At Genoa over 20,000 people fled by boat or rail. Desolation and gloom prevail all along the line of the shock.

## EDITORIAL.

Now and then we see *The Voice*, the best temperance paper published, so far as our knowledge goes, but it too has a "crank."

Whose teachings, if followed, will result in the greatest happiness to the human family, Mr. Ingersoll's or Mr. Moody's? Which faith would you prefer in the hour of death?

Faith in God, faith in immortality, and faith in future reward and punishment, has done more to elevate the world than any other combination of things which has ever been put in motion since creation's dawn.

People are anxious for the news. We hasten to the door as soon as we are up, for the morning paper; hasten to the office for the latest news. In this day of express trains, telegraph and telephone, men are wild for something new. But the best news ever mortal heard was the refrain, "Behold I bring you good tidings of great joy which shall be to all people."

We have almost passed through the time when large additions are ordinarily made to the churches. January and February are usually the harvest months of the year for the Church. This thought is a very damaging one. It is not the divine plan. We do not need to wait until next winter for another harvest. If we are not to say "Forty days and then cometh harvest," neither are we to say "Forty weeks," and listlessly wait for next January.

A delightful and very successful Sabbath-school convention for the Presbyterians of Indiana, Ohio and Kentucky was held at the First Presbyterian church of Cincinnati, last week. It was presided over by Dr. Hays, and lasted three days. Drs. Mitchell and Worden were present, with Elder Reynolds, of Peoria, Ill., and many other prominent workers. The proceedings will be published in pamphlet form.

Texas, Oregon, Michigan, Tennessee and West Virginia are to have the privilege of voting on the question of prohibition. The matter has been submitted to them by their respective legislatures. Indiana has had no legislation this year. Quite a number of most excellent measures have been introduced and passed through one branch of the legislature—as local option, instruction as to alcohol in the public schools, regulation of bill-board pictures, etc., but they have not passed through. These have been criminal failures. Party and not the people has been served. The people should

find where the fault lies and should see that they are not thus trifled with in the future.

An anti-secret society convention is to be held in Chicago on the 30th of March. It is to be borne in mind that there are secret societies and secret societies, as the French would say. Some are good and some are bad. One can not indiscriminately denounce them, as one can not indiscriminately praise books. There are books and books. *The Presbyterian Observer* says:

"Secret orders are so many, differ so in design, so ramify society, the state and religion, and affect so many different interests of men that indiscriminate denunciation and opposition will not avail. The conference that aims to consider the problem will need wisdom and knowledge of the highest order; but on this, as on all other subjects affecting social and religious relations, let us have all the light possible."

The minutes of the General Assembly show that 384 ministers are without a charge; that 192 are marked E. V., which in many instances is equivalent to W. C., making 576 in all. A recent communication to the *Presbyterian Observer* speaks of the brethren as "a standing army of valiant soldiers, waiting to be led to victory or death." We have the kindest of sympathy for these brethren, but we object to the statement of the communication referred to. It sounds good, but is it true? We all know that some of these men have done their work and done it well; their day of usefulness is spent. The majority who remain and who have vigor and strength ought not to wait to be "led to victory or to death." They ought to lead. Possibly this explains why some of them are without charge, because they are waiting "to be led." In the work of the Church all should be leaders, all should be workers.

Henry Ward Beecher is dead. No greater platform orator, no more noted preacher, no brighter genius, has been produced among Americans. His wit, independence, eloquence and popularity have been quite unmatched. He has been a staunch friend of freedom and a great man of affairs. We admire his genius and respect his ability. He has left us no system of theology nor philosophy. He was neither an organizer nor system builder, but rather an interpreter of men and things, with fecund invention and inimitable humor. His capacity for work was wonderful. He made mistakes, and relaxed his hold upon fundamental principles, becoming radically liberal in his theology and

practice. But he had a warm heart, a genial disposition and a broad culture. He has been the friend of mankind, and left an impress which will not be effaced for generations. We wish some things had never been charged against him. We will, however, have some of that charity, of which he had such a wealth, and hope that all is well with this remarkable man.

Dr. Ellinwood and the Philadelphia *Presbyterian* have gone into a discussion over the policy pursued by the Board of Foreign Missions. We believe the editor of the *Presbyterian* has the best of it. Other Boards have tried the principles of distributing the funds in their possession. Some of our churches follow the same principle and find that it works well. We believe it is the true policy. Debt is discouraging to the individual and no less so to the Church. More money would be raised if the cry was not to pay off a debt, but rather that missionaries are suffering, and that the Board distributes *when and what it receives*. There is no reason to doubt that as much money would be raised, even if the Board was not in debt. The debt is a depressing influence. The sooner our Boards adopt the plan referred to the better it will be. The moral effect of debt is bad, and the business principles of it are not good. Some missionaries may suffer, now and then, but there will be less criticism and better feeling toward the Board. Money will be more easily raised. We hope the next Assembly will instruct the secretaries on this point. Business principles should be used in Church affairs.

We ask all to read the very carefully prepared statements under the heading of Our Boards, on another page. We can do better than these reports indicate, but "the time is short."

There are some remarkable revivals in various places. In these reports let us rejoice. If in the majority there is *not* this great revival spirit, but Christian people are zealously holding their way, working, praying, watching, let us rejoice. There are other blessings in store.

"It is more blessed to give than to receive." It is only occasionally we doubt it. When we read such a letter as that found in the Woman's column last week, kindly sent us from Greensburg, and see the manifestations of genuine gratitude, it is a question for a time as to where the richer blessing tarries; but in a moment we realize that the givers have the better part of it. And it is always so.



## SUNDAY SCHOOL.

## LESSON XI. MARCH 13, 1887.

## JACOB AT BETHEL.

Gen. 28: 10-22. Memorize vs. 15-17.

## GOLDEN TEXT.

"Surely the Lord is in this place," Gen. 28: 16.

## LESSON PLAN.

- I. Jacob's Vision ..... vs. 10-15  
 II. Jacob's Pillar ..... vs. 16-19  
 III. Jacob's Vow ..... vs. 20-22  
 Time.—B. C. 1760, or, according to others, B. C. 1780.  
 Place.—A spot near Luz, about twelve miles north of Jerusalem, which Jacob named Bethel, "the house of God," because of the vision he had there.

## HOME STUDIES.

- M. Gen. 29: 1-14. Jacob at Padan-Aram.  
 T. Gen. 31: 41-55. Jacob Parting with Laban.  
 W. Gen. 31: 1-12. The Coming of Esau.  
 Th. Gen. 27: 41-28: 5. Esau's Hatred.  
 R. Gen. 28: 10-22. Jacob at Bethel.  
 S. John 1: 43-51. Heaven Opened.  
 S. Psalm 46: 1-11. The God of Israel.

## CATECHISM.

Q. 13. Did our first parents continue in the state wherein they were created? A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

TIME.—B. C. 1760-1780; 91 years after last lesson.

PLACE.—Near Luz, 12 miles north of Jerusalem; called by Jacob Beth-el, house of God.

## CONNECTION.

THE TWIN BROTHERS. Jacob and Esau, the twin sons of Isaac and Rebekah, were born B. C. 1838, when Isaac was 60 years old. Their characters were different. Esau, a mighty hunter, was worldly, sensuous, adventurous, but withal, brave, good natured, jovial. Jacob was a plain farmer, a natural born business man, but inheriting from his mother a tendency to sharp practices.—*Stanley*.

The birthright blessing was sold by Esau for a mess of pottage when hungry. The father knew nothing of it. It was not a transaction that sons would care to confess. It was evidently not legal. To secure this Rebekah plans the fraud and Jacob executes it. Read Gen. xxvii.

## WHAT HE HEARD.—VS. 13-15.

God assuring him of (a) A covenant inheritance, v. 113. (b) A covenant seed, v. 14. (c) A Redeemer, v. 14, last clause. (d) Protection, v. 15.

## JACOB'S CONSECRATION.

1. Realization of nearness to God, v. 16. *And I knew it not.* True of every sinner.
2. Humility and reverence, v. 17. We have here the steps in conversion. Convicted of the presence of God, the guilty conscience trembles with dread.
3. His consecrating act, vs. 18, 19. The pillow of stones. Everything associated with such a time is hallowed. Oil used in all ages for consecrating.

## HIS CONSECRATION VOW.—VS. 20-22.

1. Faith's Expectation. If God will be with me, means since God is to be, I will, etc.
2. Faith's Resolution. (a) The Lord shall be my God. (b) Builds a memorial altar or church. (c) The tenth unto Thee.

## ARROWS AND ILLUSTRATIONS.

God is here.

The penitent will find the gate of heaven is right before him to enter in.

"Every homeshould be a house of God, a gate of heaven."

Whatsoever a man soweth that shall he also reap.

"Every true life is a ladder from earth to heaven; prayers, aspirations, worship, ascending to heaven where God above all is watching, guarding, governing."

"The gate of heaven is opened where e'er a heart seeks God in prayer."

## ANALOGIES.

- I. Jacob was a very sinful man. All we like sheep have gone astray.
- II. Jacob deserved no favors of God. God owes no sinner anything. Sin has

its wages; but the wages of sin is death. III. God was merciful to Jacob and blessed him.

God, who is rich in mercy, even when we were dead in sins, hath quickened us together with Christ.—*Schauffler*.

## Analytical and Biblical Outline.

## THE GOD OF BETHEL.

## I. HIS THRONE.

The top of it reached to heaven. v. 12.  
 "Heaven is my throne." Acts 7: 49.  
 "Heaven ... can not contain thee." 2 Chron. 6: 18.

## II. HIS MINISTERS.

The angels of God ascending. v. 12.  
 "Bless the Lord, ye His angels." Psa. 103: 20.  
 "Are they not all ministering spirits?" Heb. 1: 14.

## III. HIS SOVEREIGNTY.

The land ... to thee will I give it. v. 13.  
 "The earth is the Lord's. Psa. 24: 1.  
 "Measured the waters ... His hand." Isa. 40: 12.

## IV. HIS FOREKNOWLEDGE.

Thy seed shall be as the dust. v. 14.  
 "Known unto God ... all His works." Acts 15: 18.  
 "If ye be Christ's ... Abraham's seed." Gal. 3: 29.

## V. HIS MERCY.

All the families of the earth ... blessed. v. 14.  
 "Is He the God of the Jews only?" Rom. 9: 20.  
 "The blessing of Abraham ... on the Gentiles." Gal. 3: 14.

## VI. HIS PRESENCE.

Behold, I am with thee. v. 15.  
 "The Lord of hosts is with us." Psa. 46: 7.  
 "If God be for us, who ... against us?" Rom. 8: 31.

## VII. HIS PROVIDENCE.

Will keep thee in all places. v. 15.  
 "The Lord is thy keeper." Psa. 121: 5.  
 "I will strengthen thee." Psa. 41: 10.

## VIII. HIS CLAIM.

The tenth unto Thee. v. 22.  
 "Bring ye all the tithes." Mal. 3: 10.  
 "God loveth a cheerful giver." 2 Cor. 9: 7.

—S. S. Journal.

## LIBRARY REFERENCES, MARCH 21ST.

By far the most helpful volume to teachers on this lesson, as on the last, is Rev. Dr. C. S. Robinson's Bethel and Peniel, Vol. II of the Memorial Pulpit; Dean Stanley's Sermons in America 1879, pages 71-93 and 200-255; Stanley's Jewish Church; Sermons by Robertson, Series 1, page 60; Harrow School Sermons by I. M. Butler; Conder's Tent Life in Palestine, pages 75-103; Dr. Merrill's East of the Jordan, pages 390-392. On "Persevering Prayer," see Bible Treasury, 2: 22; Bowes' Illustrative Gatherings, page 415; Foster's Cyc. of Ill., 4527.

## Just Published.

Missionary Exercises No. 2 for the use of the Sunday-schools and Mission Bands, 16 mo. paper, price, postpaid, thirty cents. Leaders of Mission Bands will welcome this book, which answers in a large measure the ever-recurring question: What shall we do next to make our Band meetings interesting? A glance over the contents shows that the contributions and selections have been gathered with a view to meeting the needs of a large number of young people. In the "Introductory Notes" we have useful and suggestive hints on methods of work. The first division gives responsive readings on Praise, Prayer, Giving and Bible Words on Missions. The dialogues and exercises are arranged for young ladies, boys and little people. The selections for recitation also embrace many subjects suited to the taste of our Mission Band workers, from the oldest to the youngest. In ordering please be particular to say No. 2. Address orders to John A. Black, business superintendent, Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia,

Pennsylvania, or any of the depositories or booksellers representing the Board.

## Save Us Ere We Perish.

Christmas has passed and our little town has had its usual number of drunken men on its streets, and quite a number have been locked up in the station-house and made to pay heavy fines, which ought to have been used in their families. One man, a colored man at that and a very poor one too, was fined \$20, which would have kept himself and family very comfortably for about three months; all of it was wasted because of the demon Alcohol.

The greater number of the victims of strong drink here are colored men. Oh! how long, how long will it be before the Prohibition party shall rise up throughout this entire land, in its great and mighty God-given power, and sweep King Alcohol from the face of the land and liberate the sons and daughters of America from the very clutches of the devil? I would God that prohibition was organized and strongly advocated in every township and county in South Carolina. We need it, and need it right now, not some future time.

Fort Motte is a very small little village, but it has two bar-rooms where the poisonous stuff is measured out to all who will call in a moment and partake. My heart's desire and prayer to God is that the people of our town who are drinking their souls away, shall be saved, and that right early. I am a Prohibitionist out and out. I preach it in my pulpit, talk it in the streets, and practice it in my home. I hope to see the day when I, with all other Prohibitionists, can march to the ballot-box and vote for God and native land and freedom.

There are two colored churches in or near Fort Motte—Baptist and Methodist. I am pastor of the Methodist church. We had the misfortune on the first night of the new year January 1st, at midnight, to have our church building destroyed by fire; so we are without a place to worship until we can build. Money is very scarce, and our membership is only sixty-five. We are likely to be out of doors for some time unless we get aid from some source.

The Negroes of the South are generally poor, and too poor to drink whisky; but many will do it like as do white men, but they are religious and will worship and do what they can to build churches.

## The License Question.

BY GEORGE R. SCOTT.

If there is one thing that grieves me more than another, it is that otherwise good men favor licensing the liquor curse. The object of this article is to put the matter so plainly that Christians, at least,

will hereafter stop saying a word in favor of it, and also stop voting for the principle.

I ask the readers of this article two questions:

*First:* Is it not true that what is right in heaven is right on earth?  
*Second:* Is it not a fact that what is wrong in heaven is wrong on earth?

Settle these questions in your mind before reading the remainder.

If the above statements are correct, it is fair on my part to say:

*First:* If it is right for man to grant indulgences to sin (the license system) it would be right for God to grant the same thing.

*Second:* If it would be wrong for heaven to license saloons, it is wrong for man to license them.

I know this sounds horrible; but why do some people preach one doctrine and act out another?

I make this article short in order that the full meaning of it can be comprehended.

If there is no hell or no heaven, this article is not worth the paper that it is written on; but if there is—*Witness.*

## Light in the Darkness.

JOHN G. WHITTIER.

A tender child of summers three,  
 Seeking her bed at night,  
 Paused on the dark stairs timidly.  
 "O, mother, take my hand," said she,  
 "And then the dark will all be light."

We older children grope our way  
 From dark behind and dark before;  
 And only when our hands we lay,  
 Dear Lord, in thine, the night is day,  
 And there is darkness nevermore.

In view of the revelations that are being made in the benevolent institutions of the State of Indiana, it is high time that a Board of Inspectors was being appointed. This Board should be large and divided into sections. It should be compelled to examine all State institutions during the interim between the meetings of the legislature. It should be composed of the best men from all the existing parties, and should arrange that different sections should visit all the institutions, with power to inquire into methods and conditions during the term of the committee's existence. A horrible state of affairs has been recently unearthed in the Indiana Prison South and in the Insane Asylum at Indianapolis. Steps should be taken at once which would take the control of these institutions out of the hands of the ruling party. It matters not what party has control, in the course of time rings will be formed and corruption will be inevitable. These committees should pounce down on an institution without any notification. It is a well known fact that things are fixed up and smoothed over previous to an investigation. With all our advancement, there is much room for improvement in the line of public charities. All good citizens, humane and Christian people should unite to work out this reformation.



## OUR BOARDS.

## Education.

The Synod of Indiana contributed last year to the Board of Education \$1,019. The year closes March 31st. This year, so far, the contributions have amounted to \$748. Only 82 churches have contributed so far; last year 115. Perhaps many expect to give to the Board during March. The time is short. The year has almost passed.

## Publication.

Last year the Missionary Department of the Board of Publication received from our Synod \$559. So far this year we have contributed \$628—an advance over last year. This is our Board for colportage and Sabbath-school work. With infidelity and impurity sowing our land with wicked publications we may well bid God-speed to this Board. And we are glad for this advance over last year.

## The Board of Relief.

Last year the contributions to this cause from our Synod amounted to \$1,687, but this year, with one more month to go on, there has been received only \$1,370. Last year we drew out \$4,590, and will probably need as much or more this year. This cause we say is near to our hearts. Let us see how this remaining month may be made a rallying time to fill up our blanks and increase our gifts.

## Forewarned is Forearmed.

We all want good reports to go out from our Presbyteries and Synod. We feel a satisfaction in such reports that stimulates us for better work still to be done. Let us prepare for this by falling into line during this month and sending a collection to every Board from every church where it has not been done already.

## Young Men's Christian Associations.

Of these associations there are said to be now in the world 3,372. In America there are 1,071, with a membership of about 140,000, their current annual expenses \$785,000, and their property valued at \$5,040,178. Of these associations, 592 report Bible classes held, and 555 report prayer meetings held; 579 report educational classes; and they report 454 reading rooms, 101 gymnasiums, 226 college, 13 German and 27 colored associations.

On the other hand, it is said (see the last report of the International Committee of the Young Men's Christian Association), that 75 per cent of the young men of this country are never seen inside of any church, that only 15 per cent are regular church-goers, and that only 5 per cent are communicants. These, if true, are startling facts. What can become of such a nation? The girls and the children attend Sunday-schools.

## OUR YOUNG FOLKS.

## "I Have Made Thy Word My Choice."

It is related of Henry M. Stanley, the African explorer, that when he started on his tour through the "Dark Continent" he took in his baggage a large collection of books. But as the number of his men was lessened, the books had one by one to be left by the wayside, until finally, when less than three hundred miles from the Atlantic, he had only remaining the Bible, Shakespeare, Carlyle's "Sartor Resartus," Norie's Navigation, and the Nautical Almanac. At Zinga the Shakespeare was abandoned, and afterward Norie, the Almanac, and last "Sartor Resartus" were thrown down, only the Bible going through to the end. What a beautiful lesson may be drawn from this incident! How appropriate that the Bible should be the one book that was held on to until the end! It is the only book that will go with us clear through to the end, through the "valley of the shadow of death;" and why should we not cling to it, though all else has to be given up?—*Gospel Sickle*.

## Business and Religion.

A wealthy, irreligious, shrewd business man in Illinois was approached by a member of the Church of Christ for a subscription towards building a meeting house. He cheerfully put down his name for \$200, and then remarked, "I give that as a good business investment. I would rather give \$200 every year than not to have the Gospel preached in this community."

"How is that?" he was asked. "You do not pay any heed to the Gospel. Why are you interested in having it preached?" "Oh," he replied, "I live here with my family, and my property is around here; without the influences of Christianity the condition of society would become such that neither property nor life would be safe. I would not be willing to live in any community where the Gospel was not preached."

These views of a hard-hearted man of the world are confirmed by all experience. Christianity is the salt of the earth. Only the utterly abandoned would be content to live where its influence had ceased to be felt.—*Selected*.

## A Talk for Boys.

A minister was talking to the Sunday-school about the little sins of children growing into the crimes of older people, and described beautiful little snakes, without rattles, wriggling along so pleasantly in the bright sunshine and among the violets and cool grass; then told how cruel boys killed them, and asked all the children who would not kill the little innocents (?) to

hold up their hands. Every hand went up but one.

"If there is one cruel enough to kill the little things, raise your hand."

One boy of ten, whose brown eyes had been flashing indignation, promptly held up his clinched fist.

"Why would you hurt the innocent little snakes? They have no fangs and no poison."

"Because they are snakes and will grow big and kill me if I let them grow. Yes, sir, I will kill every one," he said with flashing eye.

A little glass of wine. How beautiful, as it sparkles in the crystal cup! How exhilarating to see the pearls rise to the top of the glowing crimson! One smacks the lips at the thought of it. How sweet it is! How it warms one and makes one tingle with joy! Then in a little while how rich, eloquent and happy one becomes! Blessed law that throws its sacred mantle around this little snake! Cruel women who would amend or annul such a law! Where is the harm in allowing a boy a glass of wine?

Listen, boy! Life is a bundle of habits. If good, then the life is good. If bad, the life is bad. Habits are chains of cobwebs at the beginning; great iron links at the other end. Beware of bad habits. Form good ones if it kills you.

Listen, as you raise that tiny goblet to your young lips. Don't you hear the hiss of the serpent? Those beads will soon turn to the eyes of glowing demons. That beautiful crimson color is but the reflection of the flames of eternal torment that will wrap your soul in a mantle of flame to burn forever. It is only a little snake to-night. You can kill it with a five cent Testament. By and by all the Bibles in the world will be powerless to put it to death. If you do not kill it, by and by in this world you will feel the lurid flames of torment rising up and licking your feet and wrapping you in a mantle of everlasting flame. Boy, kill that little snake! Don't touch anything that intoxicates!—*Messenger of Peace*.

## A Beautiful Epitaph.

In a cemetery a little white stone marked the grave of a dear little girl; and on the stone were chiseled these words: "A child of whom her playmates said, 'It is easier to be good when she is with us.'" I used to think, and do now, that it was one of the most beautiful epitaphs I ever heard.

## Speak Kind Words.

Sometimes one has more flowers piled on his coffin and grave than he ever had given to him in all his life. We want our flowers while we are living. The dead are past all that. If we would do good let

us do it while we are alive, to those who are living.

A minister was told of a Mr. K——, who lived in a town where he had been pastor a few years before, "Mr. K—— thinks the world of you; and that there is no one whom he ever heard whose preaching he liked so well." And he answered, "I wish he had said so while I was pastor. It would have made my work easier and my life brighter."

We sometimes treat strangers more politely and courteously than we do our own dear ones who give their very lives for us. "Company manners, table-ware and linen" are perhaps not necessary all the time, but what is good for strangers is good for our "loved ones at home."

Kind words cost nothing. They make us richer if we use them. They bless the world if we employ them. We can bless those around us if we scatter sunshine as we go. The dog will love you if you treat him kindly. Human hearts will open to you, if you only come in love to them.

## Cutlery.

In the year of 1834 the manufacture of edged tools, such as chisels, table cutlery, etc., was commenced upon a small scale in America. At first the attempt appeared to be a failure. The goods produced did not pay the cost of manufacture, the difficulty being the lack of skilled workmen. During the first year, the amount produced was very small. Nevertheless, though contending not only against the difficulties inherent in any new enterprise, but also against a foolish prejudice against American cutlery, the wares produced were actually as good as those imported from Sheffield, yet they could not be sold as well.

At first the capital to carry on the business was small, and all the operations were performed by hand labor, the only machinery in use being the emery wheels and grindstones for grinding and finishing the blades; the handles being made entirely by hand, and the blades forged by the same tedious and expensive method. At this time the market was entirely under control of the Sheffield manufacturers, who, having an established business, a reputation, and a prejudiced public in their favor, could force out American competition.

## Early Discoveries.

Glass windows for light, 1180.  
Port and Janson's telescope, 1590.  
Circulation of blood—Harvey, 1610.  
Cotton in United States, 1759.  
Stereotyping in Scotland, 1785.  
Spectacles in Italy, 1249.  
Paper from linen, 1302.  
Watches in Germany, 1447.  
Newspapers first printed, 1629.  
Steam engine invented, 1649.  
Telegraph, by Morse, 1832.  
Daguerreotypes in France, 1839.



## One Word to All Our Friends:

## SUBSCRIBE!

THE CHURCH AT WORK is to be carried on permanently. It has come to stay as an institution of our Church in Indiana.

For the first few weeks we have been sending many sample copies. We shall in the future do this only to a limited degree. Our list of subscribers is steadily growing, and more rapidly than we had anticipated. Many who have received these early copies will not wish to miss any numbers. It will be a pleasant thing for you to have the file complete, and we shall be glad to count you as subscribers from the beginning.

Send your name and \$1.00 addressed simply to THE CHURCH AT WORK, Indianapolis, Ind. Or fill out a postal card asking to be enrolled, and promising to pay when waited on by an agent. Or fill up the blank accompanying the paper this week and mail it to THE CHURCH AT WORK.

We ask you to have faith in us. We want to come permanently into your homes.

## ONLY ONE DOLLAR.

Every family in the Church in Indiana can afford to take our paper.

## RELIGIOUS NEWS.

It is reported that Dr. G. B. Strickler, of Atlanta, Georgia, has declined the professorship in Columbia Seminary to which he was lately elected.

Three Presbyterian church buildings in Charleston, South Carolina—First, Second and Westminster—which were so badly damaged, are being handsomely repaired and improved, enough having been given (about \$20,000) to restore them. Their pastors are encouraged, and by some it is thought that the cause of Presbyterianism is brighter in Charleston than ever.

Dr. W. J. Hoyt has been holding services in Baton Rouge, Louisiana, with great success. The churches have all been revived and the Presbyterian church has received thirty-one new members.

The revival at the Ohio Wesleyan University has reached large proportions. Over one hundred persons have been converted, and a still greater number have been revived; and there are seventy-five young men in the institution preparing for the ministry.

Bishop A. W. Wilson, of the Methodist Episcopal Church South, has organized a mission conference in Shanghai, China, and sends back a call for recruits.

The Methodist Episcopal Church now has \$1,700,000 invested in publishing interests, on which there is no indebtedness. The Western establishment had a net profit from sales last year of over \$107,000. The New York Book Concern reported an actual net cash profit of \$117,000 from sales during the past year.

The words of the song "John Brown's Body Lies a-moldering in the Grave," were written by Frank E. Jerome. Mr. Jerome is now one of the editors of the Russell (Kansas) Record. He was not thirty when the song appeared.

The Baptist Cuban missionary, Rev. Alberto Diaz, has baptized 130 converts on the island during the present year.

The Rev. J. H. Cuthbert, D. D., has resigned the care of the First Baptist church, Washington, D. C.

The magnate of the Standard Oil Company, John D. Rockefeller, and his brother William, also S. A. Bostwick, recently gave \$75,000 to the Tabernacle Baptist church, New York. This pays an old debt, and also assists in purchasing an adjacent lot which is much needed.

The Congregationalist says that "It has transpired that the application of Mr. R. C. Morse, a graduate of Knox College in 1884, and a member of the present senior class in the Yale Theological Seminary, to the American Board to be sent out as a missionary, was declined at the same time that Mr. Hume's application to return to his old field was granted—both men standing on substantially the same doctrinal ground."

Within two years the number of Congregational churches in Omaha, Nebraska, has risen from four to seven, and another will soon be formed. Not only has a chapel been provided for a flourishing Bohemian mission, but two of the churches within a year have secured for themselves new houses of worship.

In New South Wales some Presbyterians have left the Church of their fathers because the General Assembly tolerates organs and hymns, and they wander into Episcopal and Congregational churches, where they have both.

The Franklin, Ohio, church has just completed a parsonage at a cost of \$2,500. Only a short time ago they built a church that cost about \$16,000. Rev. W. A. Hutchinson, pastor, is an Indiana man.

## OUR CONTRIBUTORS.

## A Venerable Document.

Unfortunately the Minutes of Session of "the Church of Indiana" are lost, from 1806 to 1812, so that we have no official record of its organization and earliest years. The earliest record now in preservation is dated August 13th, 1812. It is the oldest sessional record in Indiana, unless there be preserved the records of the Palmyra church, which was organized in Clark county, near Charlestown, in 1807, but which was dissolved after a few years. The Charlestown church, the next to come into existence, was not organized until September, 1812.

This meeting of Session was held at "the Presbyterian stand," a place in the grove where meetings were frequently held, and where large congregations frequently assembled. Rev. Samuel T. Scott is recorded as moderator, while the elders present are Samuel Adams, Isaac Westfall, James Scott, Cornelius Merry and Samuel McClure. "Miss Wyett applied for privileges for the first time and was admitted." On the 16th the sacrament of the Lord's supper was administered to fifty-four communicants.

The next meeting of Session was held Feb. 13th, 1813, at Vincennes. The members are the same as in August, except that James Scott is not present.

Thus the meetings continue for many years, at the Presbyterian stand, in Vincennes, at the Lower meeting house, and at the Sinking Spring meeting house, and about as often at one place as another. The sacramental meetings were occasions for assistance by pastors of other churches, and during Mr. Scott's ministry he was frequently assisted by Revs. James McGready, Stephen Balch, John M. Dickey, Sneed, Clark, W. W. Martin and Stephen Bliss, pioneers of Indiana, Illinois and Kentucky.

The earliest white settlement had been made at Vincennes in 1802, and a Roman Catholic mission had been in operation for about a century before a Presbyterian sermon was preached in the Territory; the preserved records in the cathedral dating back to 1749. The Presbyterian church was the first Protestant church at Vincennes, the Methodist church being established in 1810, and Rev. Samuel T. Scott was the first settled minister in Indiana, of any Protestant Church. W.

## Indiana's First Presbyterian Minister.

Rev. Samuel T. Scott took charge of the "Church of Indiana," as the first Presbyterian minister settled in the Territory. He had probably taught school at Vincennes in 1802, but had returned to Kentucky, and was licensed by West Lexington Presbytery, December 28th, 1803. Shortly after he was ordained and installed over Mount Pleasant and Indian Creek churches. He went on his missionary tour to Indiana, to which he was appointed by the General Assembly, in 1807, and settled finally at Vincennes in 1808, the pastoral relation with his Kentucky churches being dissolved October 10th, 1808.

Mr. Scott was a hard and successful worker. In addition to his ministerial work he taught school in Vincennes most if not all the year of his ministry, carrying on what is now known as the Vincennes University. He preached at several points—at the Presbyterian stand in pleasant weather, at the Upper and Lower meeting-

houses, as well as at Vincennes. How the time was divided we do not know, but Mr. Alexander, who succeeded him, gave half his time to Vincennes and the rest to the other "portions" of the Church.

Quite a number of persons still live who remember to have seen Mr. Scott, although he passed away nearly sixty years ago. He was of middle stature, fair complexion, light hair, blue eyes, rather high forehead, benevolent expression, generous build, quick movement, pleasant disposition. He did good work; gathered many into the Church; organized the Washington church; helped to organize the Presbytery of Salem, April, 1824, the Wabash Presbytery, in 1825, and the Synod of Indiana, October, 1826. He was very greatly beloved by his people. Although for so long a time the minister of the Indiana Church he was not formally installed until August 6th, 1825, at a meeting of Salem Presbytery, held in the court house at Vincennes. He died December 30th, 1827, aged fifty-four, and is buried in the cemetery at Vincennes. On the tombstone of this, Indiana's first Presbyterian minister, are the words—

Sacred to the Memory of  
REV. SAMUEL T. SCOTT,  
Pastor of the Presbyterian Church of Vincennes.  
Died Dec. 30, 1827.

"Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xix: 13.

The one who wrote this is guilty of a slight anachronism. At the time of his death Vincennes was the "Vincennes portion of the Indiana Church," and although his home had been in town, he had been pastor of the whole undivided Church.

## The Ordination of Apollos.

I have read with great pleasure the inaugural address of Professor Roberts, of Lane Theological Seminary. Paul, he tells us, was not ordained of men but called by God. This suggests the further question, What Presbytery ordained Apollos? Aquilla and Priscilla are not a quorum according to the book. Is ordination anything more than an official recognition that one is called of God and qualified (chiefly by the Holy Spirit) to teach? Do such men as Moody and Joseph Cook (I think he is unordained) need human official recognition? There are elders unordained by Presbyteries with more of the Spirit, of deeper and larger knowledge of the Word, and of greater fruitfulness than some ordained by Presbyteries, both to rule and to teach. They have an ordination like that of Paul and Apollos. I have not the courage to say to these men: Because you know not the Greek and Hebrew alphabets and are without seminary diplomas you may not teach a congregation, i. e., preach a sermon. Yet I believe in setting men apart to the ministry by the laying on of hands—this being the human certificate that God has called them. But if one has divine though not human authority, let him speak for the Master. I am not sure that the elders of Ephesus were ordained to the Gospel ministry. They may have been ruling elders; if so then the words, "feed the Church of God" means more than teach in the Sabbath-school and talk in the prayer-meeting. GEO. A. LITTLE.  
Muncie, March 2nd.

Brother Hall, of Michigan, writes: "I want to say this about your paper: When I received the first copy I was pleased with the idea

of our having a Presbyterian paper in Indiana, but I thought there was no room for it. And also that as I did not now read all the papers that come to me—some of them even going into the waste basket with their wrappers on—I thought there is no use in my subscribing. But I soon found that 'home news' was such 'good news' that I read every copy. So enclosed please find my dollar."

[Below are some extracts from a private letter from Dr. Kendall, of Laporte.]

I was a good deal skeptical about the success of the venture, and now I know nothing of the financial prospects, but aside from them, I vote the paper a success. It has variety and interest, and enough spice. When it comes to be excessively "smart," after the manner of dailies, then I shall be ready to quit, but that day I hope is far off. Your different departments are all well sustained, and all bright and interesting. I like the paper.

Anent that representative Synod: I have been throughout torn with conflicting emotions. It is evidently not a one-sided question, as you seem to think. I like one thing that you say, although I mean it in a very different sense from yours. When you say, "The long and short of it seems to be that this system will keep a good many away who would go and enjoy the meeting, I quite agree with what you say, but not with what I suppose you to mean. You mean, I take it, that the representative Synod, being composed of delegates, some, at least, of them will go, and such men as Brother Bishop and myself, who always go and always enjoy it, will be kept away, except when our Presbyteries send us as delegates. And that is just what I want. I want the privilege of being kept away, and not have my conscience trouble me because I do not go. If you will look over the roll of our Synod for the last sixteen sessions, you will find my name on the list of attendants nearly every year, and when I have been absent, reasons beyond my control have prevented attendance. If the representative system is adopted I shall expect to be present just as often as anybody else, and no more often. It will be a trial to me stay away. I always anticipate meeting the brethren with great pleasure, and shall be sorry not to do so. But it has seemed to me that many who do not now go when they are appointed delegates will go. I should hope even to see some of your Indianapolis ministers in Synod if we have a representative Synod—a quite unusual sight. And it does seem to me that many of the brethren from the smaller churches, who now go but seldom, will go at least as often, and that others will be relieved. At the same time I have no zeal in either direction. If the overture is voted down I promise never to agitate the matter again; if it is voted up, and does not work as well as I hope, then I am already pledged to favor a return to the present system. Yours truly,

JNO. F. KENDALL.

He that hideth hatred with lying lips, and he that uttereth a slander is a fool.

"My sunshine, my showers, my seasons, my soil, my fields, my harvests, my flocks."—My!



## SYNOD OF INDIANA.

**SHANNONDALE:**—Our Sabbath-school, which for quite a while has been far the best in the township, has been greatly revived. Since the good meeting we had in January (in which 100 were added to the church) quite a number who never used to come to Sunday-school have been attending regularly. We now have eight classes. The attendance three Sabbaths in succession was 124, 125 and 126 respectively. The penny collections, \$1.93, \$2.04 and \$2.15. We take a collection monthly for missionary work. In addition to that the ladies of the missionary society placed an iron bank with lock and key in the church as a missionary birthday box. Each one who feels so disposed is asked to put in that box the Sunday after their birthday one cent, or more if they wish, for every year they are old. Quite a few have signified their willingness to contribute. The box already holds a goodly number of pennies. Last year the Sunday-school contributed \$23.00 to the missionary cause. We shall expect better things of Bethel Sunday-school this year. Our Superintendent, J. T. Darrough, seems to be just the man for the place, friendly and sociable, always seeking out and making himself acquainted with any strangers who come, and seeing them take a place in a class. The teachers are all punctual in attendance. We all have good reason to be proud of our Sunday-school. We would not take any of the glory to ourselves but ascribe it all to our Heavenly Father to whom it belongs.

**GREENCASTLE:**—The Presbyterian church at Greencastle has been very greatly blessed during the last few months. God's Spirit at first seemed to be quietly working among the already Christians. They being awakened, warmed and aroused to their own duty, became alarmed at the spiritual condition of the church and congregation. Meetings were held in which very earnest prayers were offered for an outpouring of God's Spirit.

Rev. G. W. Bainum, our pastor, was assisted for two weeks by Rev. H. W. Brown, of Chicago, and Mr. Avery, a beautiful singer.

God's Spirit visited all classes—the youth and middle aged, the baptized child of the church and the outside sinner. March 6th was our communion. Two grown persons were added to the church roll, making in all sixty-two. If we rejoice over the conversion of sinners, how much more will the angels of heaven? There are still others expected to come out boldly for the Lord. Our minister has worked and prayed without ceasing.

**MUNCIE:**—The Presbyterian church, of Muncie, Rev. George A. Little, pastor, had protracted meeting for six weeks, commencing January 2nd. Results, additions, thirty-one and a general awakening of the church.

**TERRE HAUTE:**—The Central church, Rev. Geo. R. Pierce, pastor, received nine members March 6th—communion Sabbath—five on profession and four by certificate. An excellent spirit prevails.

**CRAWFORDSVILLE:**—The faculty of Wabash College have arranged a course of study especially designed for teachers who desire to pursue a course of study during the spring term of the college. Special ar-

range ment has therefore been made to accommodate all teachers who may wish to avail themselves of the opportunity of attending Wabash during the spring term of twelve weeks. The following will be the course of study: Natural Philosophy, illustrated with experiments by Professor Campbell; lectures on Botany, with laboratory work, by Professor Coulter; rapid course in Latin, (beginning) or Latin in any grade, by Professor Kritiz; courses in English Grammar and Algebra by Professors Kritiz and Osborne. In addition to this teachers are allowed the privilege of entering any of the college classes for which they may be prepared. There will be no tuition charged, the only bill being the incidental fee of \$5.00. Any further information can be procured by addressing Professor J. M. Coulter.

**TERRE HAUTE:**—Vincennes Presbytery will meet in the Presbyterian church of Worthington, on Friday, April 12th, 1887, at 7:30 p. m. The Presbyterial Woman's Missionary Society will meet at the same time and place. The assessment for the General Assembly is seven cents per capita. Delegates expecting to attend are requested to forward their names to Mr. D. N. McKee, chairman of the Entertainment Committee.

Sessions are urged to fill blanks and return them to the stated clerk at least five days before the meeting of Presbytery. See S. R. xxxvi, page 23, Manual of Pres.

BLACKFORD CONDIL, S. C.

**VINCENNES:**—A Murphy temperance meeting was carried on here for nearly two weeks by Thomas E. Murphy, assisted by his brother William. As one result nearly 3,000 persons signed the pledge of total abstinence. The community has been very greatly benefited. Drinking has greatly decreased. The meetings have been Gospel meetings, in which all the ministers have united, and in which Christian people have stood shoulder to shoulder. Special religious services will be carried on in all the churches; and a revival of God's work is earnestly sought and prayed for. Mr. Murphy is an earnest Christian man, and by his eloquent words and contagious enthusiasm has accomplished great good and has won his way into the hearts of the people.

Strange how much devilishness a single whisky jug will hold. The following is an illustration. In a recent temperance meeting in Philadelphia, Judge Pierce, one of the speakers, told the following story, the facts of which were brought out in a trial in one of the courts of that city.

"Let me tell you," said he, "what resulted from a single gallon of whisky, which to most eyes seemed innocent and harmless enough. There came out of it two murders."

**BRUCEVILLE:**—A ten days' meeting held in this place by Rev. J. P. Fox resulted in seven additions to the church, the ordination of two elders, the starting of a Sabbath-school, and a real revival of the church.

**KNIGHTSTOWN:**—Some additions were recently made to the church at this place. This is a working and peaceable congregation. Rev. W. H. Cutler, pastor.

**TERRE HAUTE** (Moffatt Street church):—At a congregational meeting held on Wednesday of this week a call was extended to Rev. W. R. Higgins, now of Oberlin, O., for many years pastor at Marion, Ind. We are glad to have this brother back again in our State, and hope he may have great usefulness in the field to which he has been called.

**HOPEWELL CHURCH:**—We glean the following item from a private letter from Brother Pugh:

"Have had services since Wednesday night, and will certainly continue until next Wednesday night, if not all the week. Some coming out every night, and yesterday we received, publicly, twenty, ten of them being baptized; we hope for others. To the dear Lord be all the praise."

**WAVELAND:**—Bethany church, Crawfordsville Presbytery, has enjoyed a precious ingathering. Special services were begun on the last Sabbath of January, and continued for ten days, when they had to be discontinued because of the wet weather and the impassable roads. Thirty were added to the church, ranging in age from ten to sixty years. At the close of the meeting, A. H. McMurtry, Esq., in a neat little address, presented the chorister, Mr. John McCampbell, and Miss Ida Dooley, the organist, with elegant bound copies of the Hymnal and Gospel Hymns.

On the third Sabbath of February a collection of \$75 was taken up for the Board of Foreign Missions.

This church and the Bethany church, under the pastorate of Rev. J. P. Engstrom, are prospering.

H.

**MT. VERNON:**—The church of Mt. Vernon, after having been acceptably supplied for some time by the Rev. J. F. Flint, have united in extending to him a call to become their pastor.

**EVANSVILLE:**—We are glad to be able to state that Rev. J. L. McNair has not resigned the pastoral charge of Grace church. Our correspondent was led into unintentional error. We hope he may remain there for many years.

## An Idea and What Came of It.

The idea grew out of a dinner conversation down at Greenwood. Mrs. Edson told the story in a recent number of the CHURCH AT WORK:

A plan took shape before the delicious chicken, with all its attendant satellites, made way for delicate cake and fruits, whereby the donations from Johnson county for the debt of the Foreign Board may be materially increased. Much of the "missionary money" in the city is earned by knitting, sewing, painting, making pickles and cakes to order, etc., etc., and gladly would other work be done if there were a market for it.

But there is always a demand for good butter and eggs, dressed fowls and vegetables, and those things the ladies in farming communities can give. Now let those who live near towns and cities where everything eatable must be bought, make up a good load, donated by the lovers of mission work, and send it to town to be sold at the market retail prices. Let the lovers of mission work understand that it is coming and when, and provide a place of meeting, and take their baskets to that place to do their marketing. On the part of the buyers it would be simply a business transaction, but the person in charge of the load would take back the proceeds to the treasurer of the society that donated the articles sold, to be sent as their gift. It was thought that one or two such donations in a year would amount to a handsome sum, not only, but add to the membership of societies

many a woman who could, and gladly would, give a bushel of potatoes or apples, or a dozen eggs, or a dressed chicken, or a pound or so of butter, or good, solid heads of cabbage, and know that she was helping along, even though she seldom has any money of her own. The Franklin delegation agreed with the Indianapolis visitors that such a wagon load would be well received if due notice were given. The luxury of giving is too precious to be monopolized by those who have or can earn money.

What became of the idea? A day was set, a notice sent to the people of the city to come to the vestibule of the Fourth Presbyterian church, on such a day and such an hour. The city ladies dreamed of country eggs and country butter and almost felt that the millennium of marketing had come. The empty baskets came on time but the man and his wagon stuck in the mud. Only a telephone message, that the next day it would be there sure. The next day came, but no man and no wagon. Well is that all that came of the idea? By no means. As defeat was about to fasten its jaws upon the young idea a woman came to the rescue. Gathering up all the loose chickens, eggs and butter in Greenwood, she came on the cars, getting to the city in time to dispose of her marketing in about five minutes by the watch. The ladies say that they are perfectly satisfied that the idea is a success. As soon as our Indiana roads become at all passable the wagon is coming. The Greenwood ladies will have done what they could. The Indianapolis ladies will get their money's worth and the spice of pure pleasure besides. And somewhere those few dollars will tell the story of woman's Redeemer to women that sit in darkness. So much for the idea. It is worth trying.

Rev. John P. Engstrom, last Sabbath eve, with the assistance of Rev. T. L. Hughes of Shelbyville, closed a very successful meeting here, after having continued two weeks, twelve having united with the church. Mr. H. while here made hosts of friends who will ever cherish a warm friendship for him and wish him an abundant success in his ministerial work. "P."

**INDIANAPOLIS PRESBYTERY:**—At the *pro re nata* meeting of this Presbytery, held in the Sixth church, Indianapolis, March 2d, the pastoral relation existing between Rev. George Booth and the Sixth church was, at his request, dissolved, after which the following resolution was unanimously adopted:

*Resolved,* That Presbytery, in dissolving the pastoral relation between Rev. George Booth and Sixth church, Indianapolis, does hereby express its appreciation of Rev. George Booth, and believes that he has been earnest and conscientious in the discharge of his duties. We commend him as a brother who, in his Presbyterial relation, is always ready for any duty and responsibility laid upon him.

D. R. L., Stated Clerk.

Some cashiers handle the bank's money as if it were their own and go their way to Canada. Some Christian cashiers handle the Lord's money the same way and—

We have the names of one or two seminary boys who would do good work for any church this summer. Drop us a line if you can use one.

Prof. D. C. Marquis, D. D., of Chicago, has been called to the Boundary Avenue Presbyterian church of Baltimore.



## WOMAN'S WORK.

## Spring Meetings.

It will soon be time for the spring meetings of the various Presbyterian missionary societies. Most of them will meet at the same time and place of the meetings of their respective Presbyteries.

The Fort Wayne meeting will be at Kendallville, April 6th and 7th. It is their eleventh annual meeting.

The Vincennes meeting will be at Worthington, April 13th. It is their eleventh annual meeting also.

We hope to hear grand reports from all of our Presbyterian societies. Beginning early to prepare for them will insure satisfactory meetings and reports.

## Notes From Japan.

The missionaries report from Japan a most intense and wonderful enthusiasm among the natives for the study of the English language and literature. The storekeepers of fifty-five bookstores in two places say that half the books they sell are English. "It would seem," says Mr. Gulick, "as if this whole nation is yet to learn to read the English language.—*Missionary Herald*."

Reports from Japan indicate that the evangelical work is progressing with remarkable vigor. Although the cholera is preventing all large assemblies in the cities, the weekly report of baptisms has often exceeded one hundred. Mrs. Leavitt, representing the Woman's Christian Temperance Union, is now in Japan, and, having addressed large and attentive audiences at Tokio, has accepted hearty invitations from Christians in Kioto and Osaka to speak in their cities. Such success has accompanied her efforts that Mrs. Leavitt has modified her original plan of meeting the missionaries only, and proposes to address assemblies of women. There is promise of excellent results from her labors.—*Missionary Herald*.

## Fancy Work.

It was at a district missionary meeting in Worcester, one day last year, that I got a new idea about fancy work.

We had finished dinner, and were grouped around our good district secretary, like school-girls around their teacher, enjoying a pleasant chat. Some one had just remarked that her duties must take a good share of her time when that woman, whose sisters live in every place, added significantly: "I don't see, Mrs. K., how you can find time for so much missionary work." She did not say "without neglecting your home duties," but she looked it, and the sensitive heart of the district secretary felt the implied reproach.

"Well, my sister," Mrs. K. said slowly and almost sadly, "this work does take all the time I can spare from my house duties. I don't get time to paint and em-

broider as many of you do. This missionary work is my fancy work," she added brightly, with a pleasant smile.

A little silence fell upon us, then a sister who sat near her, said softly, "You have a beautiful pattern," and another said, "We shall see the beauty of your work when it is all spread out."

This, then, it seems to me, answers that oft-repeated question whether missionary and other workers neglect their homes for outside duties. I heard Captain Tribble, at Northampton, say that the year had three hundred and sixty-eight days for him; so time seems to lengthen itself out for those who do the Master's service.

Nevertheless, I always look over the two small pairs of pants that must do duty while I am away at missionary meetings, with many misgivings. How do I know what "moving accidents by flood and field"—and fences—those half worn garments will receive before I get home? Then some one may say, "Their mother is off sewing for the heathen, and alas for the poor little heathen at home!" I am convinced that nothing short of a patent pair of pants, with sections of stove-pipe for legs, and a copper seat, firmly riveted on, will cast undimmed luster on a mamma absent at a missionary meeting.

But let us not be among those who speak disparagingly of a woman's devotion to Christian work. She may not leave behind her any rag carpets, or knit rugs, or marvelous crazy quilts, but she is following a "beautiful pattern," and angels will admire her work when it is "all spread out."—*Zion's Herald*.

## Persistent Work.

Over and over again is the law of the universe. The sun rises and sets, the seasons circle, the vapor of water ascends to the sky and returns to the earth, over and over again. Over and over again is the law of the teacher's work. The same gentle influences brought to bear upon the pupil Sabbath after Sabbath, the same eternal truths taught and retaught, find by and by a permanent lodging-place in the soul.

## Women and Temperance.

The New York *Herald* said some time ago: "The foes from whom 'the organized drunkard manufacturers in the United States' have the most to fear are educated women." Commenting on this, the Newcastle *Daily Leader* of England remarks: "Our educated women are hardly heard of as yet in opposition to the drink interest in England, whereas in America over 120,000 of the brightest women are organized, actively associated, and publicly and mutually pledged against the trade."

The Salvation Army came to Indianapolis January 1st, and leased the Virginia Avenue Rink for one

year. They made their arrangements to become a permanent institution in the city. The people of Indianapolis, either from lack of sympathy or confidence, failed to appreciate this band of martyrs. Six weeks have gone, and so has the Salvation Army. May it ever be thus.

## Hanover.

MESSRS. EDITORS:—I have not studied with sufficient care the statistics of the Presbyterian Church in this State to enable me to speak very confidently about the progress of the past ten years. Even if I were of the opinion that it has not been at all what it should have been, I would question the wisdom of dwelling very largely in Synod or Presbytery, or before the churches, on the fact. In such a case the best thing to do is to turn our backs on the past, and by greater and wiser efforts to obtain larger success in the future. This is the best policy in any secular affair and I can not see why it should not be such, also, in church matters. Still, if we will look at the deficiencies of the past only as a stimulus in time to come, and not allow them to discourage us, it may be well to consider them.

My opinion is that in many rural districts Presbyterianism, for a time within the past few years, has comparatively lost ground. There are many little churches which have been without pastors and without regular services. In the towns on the average there has been an advance. But I have been glad to notice within the more recent years a disposition on the part of Presbyterians to give more attention to the small country churches, by grouping them and trying to supply them with pastors. This seems to me a very desirable thing to do. Indiana has many beautiful and prosperous cities and towns—many more than people outside her borders suppose. But she is mainly an agricultural field, and as such is destined to be one of the great of the Spirit, of the Word, and of greater fruitfulness than some of the cities of the West. They have an ordination like that of Paul and Apollos. I have not the courage to say to these men: Because you now not the Greek and Hebrew alphabets and are without seminary diplomas you may not teach a congregation, i. e., preach a sermon. Let I believe in setting men apart to the ministry by the laying on of hands—this being the human certificate that God has called them. If one has divine though not human authority, let him speak for the churches. A few ministers have spent the greater part of their lives with their present charges; but one year or two years, and sometimes six months, mark the duration of the services of ministers in quite a number of churches. Occasionally the intervals between pastors of a church cover as much time as the pastorates. Under such circumstances, steady and healthy growth is not to be expected.

Yours very truly,

D. W. FISHER.

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## TEMPERANCE.

During the last ten days Thomas E. Murphy, assisted by his brother William, has been holding a meeting in Vincennes. During the first week about 2,000 persons signed the pledge. Mr. Murphy announced that for the same length of time it was the most successful meeting he ever conducted. The last few days were very fruitful of results. The people are aroused on this question and are seeking to organize the work and hold the ground already won. The churches are going on with religious services, and results are hoped for in the conversion of many to Christ.

There are many forms of temperance work: The Gospel temperance work, educational, religious, legal, political. Each form has its place. There should be no clashing. Each is to supplement the others. All are to be directed against the common foe. There has been a great advance too in this work. Notwithstanding all the missionary work of this century, there are more heathen people than there were at the beginning of the century. So there are more drinking people and more drinkers than some years ago. But there are far more Christian people and temperance people than there were. The earth's population has increased. There is no room for discouragement. There is great room for faith and prayer and work.

### Too Much "Fool" Playing.

An industrious young shoemaker fell into the habit of spending much time at a saloon near by. One by one his customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply: "O, I've just been down a little while playing pool." His little two-year-old caught the refrain, and would often ask: "Is you goin' down to play fool, papa?" Smith tried in vain to correct this word. The child persisted in his own pronunciation, and day by day he accosted his father with: "Has you been playin' fool, papa?"

This made a deep impression on the shoemaker, as he realized that the question was being answered in the falling off of his customers and the growing wants of the household. He resolved again and again to quit the pool table, but weakly allowed the passion of play to hold him a long time. Finally he found himself out of work, out of money, and out of flour.

Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim: "No work again to-day; what I'm to do I don't know." "Why papa," prattled the baby, "can't you run down and play fool some more?" "O, hush! you poor child," groaned his father, shame-stricken. "That's just the trouble. Papa has played fool too

much already." But he never played it again, and to-day his home is comfortable and happy once more.—*Temperance Review.*

### The Theater.

The discussion of the theater is not new, and we have the wisdom of other ages to show its influence. We are to prove all things and hold fast only that which is good. The Church has continuously pronounced against the stage as being a demoralizer and leading to ruin. An English writer catalogued the authorities against the stage, and there was found almost every name of eminence in both the Christian and the heathen world. There is no reason why the Church and writers should oppose it except its evil. Everything good is fostered. And now, if we go no further, this is reason enough against the theater, that the wise and true of all the ages have been compelled to condemn it, from Plato, Aristotle and Ovid down, and including very many who at times followed the theater. It is condemned simply by its fruits, which are the ruin of characters and the defeat of religion, God-given, and man's greatest good.

Who ever knew a theater-goer to be a very pious person? Its influence is all the other way. It rouses the passions and feeds them by sights and allusions, corrupt and corrupting, and without which a theater could not run successfully. This has been tried many times. The companion places of a theater are the grog-shop, the dance-house and the brothel; it is the open door to all these, but never to the church and social purity. It is a school of immorality; its scenes teach the triumph of vice over virtue; its scoffs at religion and purity condemn it; and that it clothes vice in a respectable garb is true of it in every place.—*Selected.*

### Bottled Devil.

Strange how much devilishness a single whisky jug will hold. The following is an illustration. In a recent temperance meeting in Philadelphia, Judge Pierce, one of the speakers, told the following story, the facts of which were brought out in a trial in one of the courts of that city.

"Let me tell you," said he, "what resulted from a single gallon of whisky, which to most eyes seemed innocent and harmless enough. There came out of it two murders two widows, eight orphans, and two cells in the State prison filled with wretched convicts for a term of years. The whisky, moreover, was used in connection with the administration of one of the ordinances of religion. It was drunk at the christening of a child, and the men who drank it fought, and two lost their lives, and the further results were what I have said. Did not Shakespeare say well: 'O, thou invisible

spirit of wine, if we have no other name by which we may call thee, let us call thee devil?"

### Christianity and Liquor.

Mr. Henry Varley, who recently left England to engage in the Gospel work at Cape Colony, in the course of an address made the following remarks concerning the liquor traffic:

"I heard the other week that a thousand hogsheads of rum have been sent, within three months, from the United States to Cape Colony. Just think of it! It is time some of us went and tried to save some of those thousands of souls there. I am very much afraid that for every soul our Western Christianity has saved amongst the heathen nations, our "civilization," or strong drink, has damned a hundred. I speak solemnly and sorrowfully. I know I have said an awful thing; but would to God the English people might be roused to a sense of the iniquity which this infernal drink traffic is causing. Oh, that they would see the wickedness, the iniquity, of this land in cursing the heathen with our drink and our opium! Why, there are some races of the earth being literally murdered outright; and, provided the English people can make money, they will do it. What do they care about their fellow men? They are so much merchandise out of which to get gain. God help us,

that we may have power with Thee in winning souls for Christ."

What then is our duty in regard to this cause of strong drink? Is it not, to use every means for the adoption of any and every measure that will bring about the result of prohibition of manufacture? Let every Christian awake to a sense of his individual responsibility, and by voice and vote condemn that thing which is displeasing in the sight of God.

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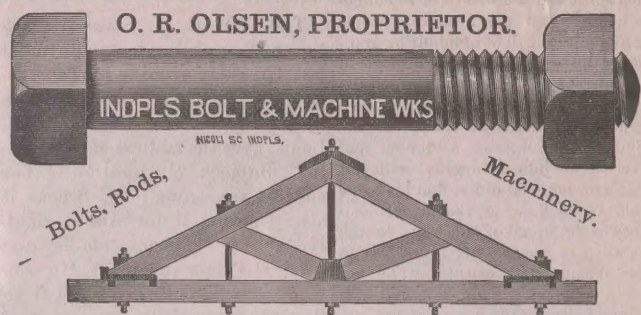
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## INDIANA POLIS.

The Evangelical Ministerial Association of Indianapolis met in the South Street Baptist church last Monday morning at 10:30 a. m. Rev. R. V. Hunter presided. Rev. J. A. Rondthaler, chairman of the Executive Committee, reported that Dr. Jeffries would read the paper at the present meeting and that the meeting of April would be held in Central Avenue M. E. church.

Dr. Jeffries took for his subject "The Independence of the Apostle Paul," holding that he was in no way subject to the apostles nor to the church at Jerusalem. It was a strong appeal for independence and elicited a lively discussion.

The meeting was one of the most interesting and the discussion was one of the most thorough this Association has ever had. Some feeling remarks were made concerning the approaching death of Rev. Henry Ward Beecher, and the following resolution was ordered spread upon the minutes:

*Resolved,* That we express our profound sympathy with the sad event, thankful at the same time that his life has been spared to a ripe old age, and that he has been enabled to continue in active service to the very moment when the fatal blow came upon him; that we recognize in him the peerless pulpit orator of the country—a man of transcendent genius, and of commanding and beneficent influence upon the age in which he has figured so conspicuously; that we regard him as a man who blended into the courage of his convictions the fullness of a genial spirit and the wealth of a boundless charity; that the American people owe him a lasting debt of admiring gratitude for the fearlessness and the magic of the eloquence with which he pleaded the cause of the country during the civil war, and with which he conquered the prejudice of European sentiment and converted it into sympathy with our struggle for national unity; that his name should be held in everlasting remembrance as the friend of the slave in the days when to espouse his cause was to invite obloquy and scorn; that he has lived a noble and grand life, and will continue to live in the hearts of the nation and the world as one of the brightest gems in the constellation of great men of our Nation, and whose service to mankind shall make his name illustrious while civilization shall endure. That it is especially fitting that this Association should pay him this tribute, because during eight years of his early ministry he was a pastor in this city, and here laid the foundation of that fame which has made his name immortal. That we tender to his family and church our heartfelt sympathies, and join with the great and good of five continents in paying our tribute of love and admiration for a man who has so grandly impressed his age with the lessons of independence in thought, frankness of utterance, magic of eloquence and undying charity for all mankind.

The ladies of the South Street Baptist and of the Seventh Presbyterian churches had spread an elegant dinner which was enjoyed by the Association.

A children's service was held last Sabbath evening in the Fifth Presbyterian church. The church was crowded; a sermon of ten minutes was preached by the pastor, Mr. Mitchell, who was followed by Mr.

Hay. Mrs. Mitchell sang an appropriate solo. Some remarks were made by Mr. G. W. Brown, the superintendent, and the meeting closed.

In our local column last week we informed the readers of the CHURCH AT WORK that Brother Parker, of Danville, was about to move to Indianapolis and take charge of the Eleventh Presbyterian church. Whether we were dreaming, or whether we were absent minded or whether the trouble was somewhere else, we are unable to say, but the fact is that what was said was not true at all. We meant Brother Dickey; however, it is not even certain that Brother Dickey is going to move to Indianapolis; but one thing is certain, he has taken charge of the Eleventh Presbyterian church and will give it one-third of his time.

Six persons have been added to the church within the past two weeks; an addition of an infant room has been built. The Sunday-school is growing, the friends are becoming hopeful and we are glad to see it.

Dr. Morehead, of Xenia Theological Seminary, failed to materialize last Sabbath. In consequence Brother Rondthaler was compelled to occupy his own pulpit. He preached from John xiv:12, and showed that the benevolent and charitable organizations based upon the spirit and inspiration of Christ were doing a most noble work.

The Y. M. C. A. State Association met according to appointment last Thursday evening in Tabernacle church. There were addresses by local talent. Dr. Brooks, of St. Louis, gave the address of the evening. Subject: "Inspiration." The address was strong. Dr. Brooks is always strong, if not always right. His theory of inspiration is anything else than inspired. He contends that there is not a word in the Bible originally but was inspired by the Holy Ghost. He asserted that there was not an error, there was not a plural subject nor predicate where there should have been a singular, and vice versa.

The day following was mainly devoted to convention work. Dr. Brooks took an hour before noon to finish his uninspired, but interesting lecture of the evening before. In the afternoon he was given an hour also for Bible reading. Subject: "The Holy Spirit." This was most excellent. His points were clear and were sustained by passages and hard sense. That evening the Doctor gave another address.

Saturday was devoted to convention work.

Sabbath day the delegates were distributed here and there over the city, filling a number of pulpits. Sabbath night a general meeting was held in the Tabernacle church, in which a number took part. Prominent among these were Mr. Hatch, of Kansas city; Mr. Douglass, of South Bend; Dr. Jeffrey,

of the First Baptist church; Rev. G. L. McNutt, E. W. Halford, and Rev. M. L. Haines. Money was raised to provide a salary for a State secretary.

The convention was most interesting, and it is hoped that it was the promise of a better day for the Y. M. C. A. work of the State of Indiana.

## In a Nut Shell.

The story in a nutshell is this: The lieutenant-governor resigned. The governor, after consulting the proper law officer, ordered an election to fill the vacancy; the election was held, one candidate, championing the liquor interest, received 228,603 votes; three other candidates, all opposed to the traffic, received in the aggregate 245,753 votes, making a majority of 17,150 against the representative of the traffic. Of these, one man received 231,922, a plurality over the liquor representative of 3,319; his vote was counted in due form, as far as the defeated liquorites would permit, and he was elected

lieutenant-governor and sworn in. The defeated liquor interest twice appealed to the Supreme Court, and were twice defeated there. The lieutenant-governor after that attempted to take the chair as president of the senate. He was hurled back by a minion of the liquor interest, and by force put out of the senate chamber. Sim Coy, the liquor boss of the State, was admitted to the chamber to witness, if not to superintend the outrage. Not a temperance man of any shade was admitted. The house, unwilling to recognize a senate that expels the lieutenant-governor, refused to send bills to it. There it rests, the liquor interest having blocked legislation.

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## Be Just.

There exists an old, quaint saying, "Be just before you are generous." In these days of shoddy pretensions and bogus advertisements, when swindling has resolved itself into a science, it is the privilege of each well-balanced mind to investigate. In other words, to try before you buy; and in nothing is this more important than in the selection of an institution where it is expected education will be fully and honorably imparted. The existence of honorable commercial schools throughout this country is a refutation of the allegation that business schools are mere money traps. We with sorrow admit that unprincipled proprietors of so-called business colleges do exist, here as well as elsewhere, but our sober-minded citizens realize that the responsibility must fall upon the right parties. Investigate.

## Effort.

In all persistent effort there is accomplished a success in some certain direction. One would think that the conquest gained over sloth and physical inertia would amply repay the effort made, but when we add to this the fact that the mind is developed, the body energized, will rightly guided, for we are not discussing "prostituted effort," then we have a right to assert that there is sufficient reward in the very act of endeavor. Effort has bridged rivers of difficulty, has scaled mountains of doubts, has forded streams of fears. Every enterprise which has been pronounced a grand success in any century was the result of effort. Be assured you can make the circumference of your own possibilities.

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Vol. 1.

INDIANAPOLIS, IND., MARCH 24, 1887.

No. 24

## THE CHURCH AT WORK.

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#### EDITORS:

E. P. WHALLON, Ph. D., Vincennes,  
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## THE WEEK.

The new tariff of Mexico makes important concessions to American products.

A rich vein of gold-bearing quartz is said to have been discovered near Atlanta, Ga.

Farmers throughout De Witt county, Ill., have finished plowing and are now sowing oats.

Reports come from San Francisco that small-pox prevails to an alarming extent at Los Angeles and Pasadena.

The general assembly of Virginia is holding an extra session, mainly to take action regarding the State debt.

Kidnaping on a wholesale scale is being carried on at Guira, in Vuelta Abajo, Cuba, the kidnaped persons being released only on the payment of ransom.

The Tory government has been still further weakened by the resignation of Sir Michael Hicks-Beach, the chief secretary of Ireland. The reason assigned for this resignation is ill health. It seems that but few men can stand the strain of this position.

It is rumored that if Prime Minister Salisbury is beaten in the house of commons, he will not resign as has so often been the habit in England, but will go to the country for endorsement. It is altogether likely that Gladstone and the Parnellites would enjoy nothing better.

The investigation of the Roslynale accident still continues. Mr. Richards, master mechanic of the Providence Railroad, holds that the disaster upon this bridge came about by the breaking of the rail as the engine passed over. The tender passed in safety but the rail was shifted so that the first car left the track. The rail possibly struck the axle and broke, causing a jar sufficient to crash the bridge. The majority of experts agree that the bridge was insufficient.

There is uncertainty, as usual, in Mexico. Diaz, the president, has about closed his second term. Under the Mexican constitution the president may not succeed himself. Gonzales followed Diaz after his first term and then Diaz followed Gonzales. It looks to the Mexicans as though these two men had entered into an agreement to succeed each other. This is not likely to prove satisfactory to the Mexicans. Diaz has been practical dictator of Mexico for a number of years. He is well entrenched. Under these circumstances, the difficulties in the way of selecting a new candidate who can give a strong government are many. Under the existing conditions of affairs we may expect more interesting history in that direction in the near future.

## EDITORIAL.

Bishop Mallalieu and Dr. Hartzell have undertaken to raise \$100,000 for the development of the New Orleans University.

It is just possible that Mr. Beecher's horror of crape at funerals may work a reform in these matters. Flowers are in every way more appropriate.

The battle cry of the Methodist Church this year is a "million for missions" from collections only. There is every thing in a name. It will be easier for them to raise a million than to raise nine hundred thousand. There is every thing in a name, or phrases like a "million for missions."

James Thompson, an Irish Presbyterian elder, removed to this country over one hundred years ago. Of his descendants, one son, nine grandsons and seven great-grandsons became ministers of the Gospel and missionaries, while many others were elders and private members of the Presbyterian Church.

In August, 1885, Mr. Beecher wrote of his life as a preacher: "I was settled two years and over at Lawrenceburg, Ind.; thence to Indianapolis for eight years, and October, 1847, I came to Brooklyn. I have been preaching over fifty years. My next and last call and settlement will probably be in Greenwood."

We never rise above our ideal. Every child has some one whom he imitates. There is another boy whom he admires above all others. Every young man has some one after whom he is copying. Each young lady has her ideal. If our ideal is better than we are, there will be progression. If our ideal is low, we will retrograde. It is well to examine into the merits of the individual that is an example to us.

At Mr. Dwight L. Moody's two schools at Northfield there are over 500 young men and women. They are training themselves for teachers, missionaries and Christian workers of every kind. The institution is marked by Mr. Moody's good sense. Five hundred thousand dollars have already been invested. Mr. Moody is now fifty years old, and a birthday memorial fund has been started and now aggregates \$40,000. Contributions or pledges at any time during 1887 may be sent to D. L. Moody, Northfield, Mass.

Our Foreign Board debt must be paid. And when it is paid, let the Boards understand that under no

consideration whatever shall a debt be contracted again. No matter if their hearts bleed with the appeals that come to them. The cashier of a bank might plead the same excuse for giving away the bank's money. With the watch-cry, "A million for Foreign Missions alone," the Presbyterian Church would reach the line in five years. We have had enough of the debt business.

It is well to forget about ourselves and go to work for the salvation of others. When the suburban train near Boston dashed through the Tin Bridge last week, some men forgot or did not notice that they were hurt and went to work with every energy to help release those who were imprisoned in the terrible wreck. When the Church of God uses her efforts as self-forgetfully and as energetically there will be revival fifty-two weeks of every year, and souls will be released from the grasp and dominion of Satan in far greater numbers than they are to-day.

A young man who was once attending a theological seminary had a most miserable delivery. His address, ordinarily, was pleasant. His classmates and professors wondered how it came that he had formed this disagreeable style of public address. Some months after, that young man's pastor came to the seminary and was asked to address the students. It was in the nature of a revelation. The young man had learned his style from his pastor. We are natural imitators, therefore we should imitate the best. The Lord Jesus Christ only is worthy of imitation.

The Congregationalist ministers of Chicago have suddenly become famous. The efforts of the secular press to make them infamous will not succeed. We have not the slightest doubt that every man among them is a Christian gentleman. The whole episode was a foolish thing, or rather unfortunate—more like a grammatical mistake in the conversation of a scholar. The breeze will soon go by. Be careful, brethren, what you say. Solomon had had some experience with reporters: "A bird of the air shall carry the voice and that which hath wings shall tell the matter."

At Henry Ward Beecher's funeral no signs of mourning, no crape, no black drapings were permitted. The church, the pulpit, the bier were decorated with flowers and evergreens. Some said it was "a funeral not for the living but for the dead." But it was far better for the living too. It was emblem-

atic of the life and joy and triumph of the Christian who has gone to be with the Lord. As such it shows death robbed of its terror to the child of God. If it is appropriate to decorate our churches joyously at marriage and Christmas occasions, it is even more fitting to do so when a Christian has gone to eternal glory.

Abraham Lincoln was a wonderful commentator. Since he wrote his notes there has been very little difficulty in understanding what the Bible says on the subject of slavery. He poured a flood of light on all the passages, and now that no one has to defend himself or excuse himself for slave-holding, Canaan and Onesimus are not such prominent Biblical characters as they once were. So there will come a remarkable commentary on the wines of the Bible one of these days, and when all professed Christians and exegetes have quit tipping and have lost the drunkard's craving for strong drink, it will be one of the surprises of history that men ever used the Bible as a crutch to help themselves stagger into drunkards' graves.

It is the excess of folly, it is next to criminal to cling to the methods of our own denomination when those of another are simpler and better. The peculiar needs and nature of the Western work leads Dr. Dunning, secretary of the Congregational Sunday-school Union, to say:

The Methodists have the advantage over us, for they have the class-meeting and the circuit rider. I believe the Methodists have the most simple and beautiful method of teaching the Scriptures. In some fields we have more schools planted than we can take care of; so we have instituted circuit-riders at salaries from \$100 to \$800, who go about among six or eight of these schools and care for them.

A ladder must rest on something and lean against something. What the top rests against is just as important as what the bottom rests on. You can not lean a fifty-foot ladder against a ten-foot wall and climb to the top in safety. The ladder of life has as many rounds as there are years in eternity. Its top is meant to disappear in the sky and rest against the throne of God. Some seek to lean this ladder against the top of their business houses; others against social distinctions. Fall and ruin is inevitable. Round by round, step by step, now wearily, now cheerily, burdened with cares and blinded with tears, we climb. Yet if our ladder rests against the throne of God, every step brings us nearer. We shall never fall. The burden shall be laid down, and we shall rest at home, where "motion itself is rest."

v. 1, no. 24



## SUNDAY SCHOOL.

## LESSON XIII.

MARCH 27, 1887.

## QUARTERLY REVIEW.

## GOLDEN TEXT.

"The secret of the Lord is with them that fear Him, and He will show them His covenant."—Ps. 25:14.

## HOME READINGS.

F. Gen. 18:16-33; 19:12-26. . . . . Lessons VIII, IX.  
S. Gen. 22:1-19. . . . . Lesson X.  
S. Gen. 28:10-22; 32:9-30. . . . . Lessons XI, XII.  
M. Gen. 35:1-15. . . . .  
T. Gen. 35:9-29. . . . .  
W. Gen. 37:1-7. . . . .  
Th. Gen. 37:18-36. . . . .

Take as the one thought of the lessons, *Beginnings*, remembering that in and before the beginning was God.

At some point of time there was a beginning of "the things that are seen." The Bible teaches a divine Spirit and Person before the creation of matter. Whatever science may prove as to the method and order of creation, the Bible declares that "all things were made" by God as a Spirit. If you accept the theory of instant creation, or some form of evolution, in either case the form or "the power and potency" of matter and life came from God. And to many minds it is more wonderful than to endow matter with the laws of evolution than to create it in its developed forms. In the beginning, God; and then God active in creation.

## 1. Beginning of Man and Woman.

Man started in his career, a free moral agent, without sin or the inclination to sin. Moreover, his surroundings were such as promised greater things, and favored the development of his powers. God started him upon his course unhandicapped.

## 2. Beginning of Sin.

Sin began by a distrust of the goodness of God. Eve was led to think that God had unjustly withheld something from her.

## 3. Beginning of crime and punishment.

Cain was told of God that sin was couching at his door, but he would not be warned—thus the first crime and punishment arose from an unwillingness to listen to the voice of God and to crush out a wicked feeling.

## 4. Beginning of Judgment.

With Noah, the sin-cursed and corrupted race took a new beginning. Here was an opportunity for man to do better. He had seen the awful consequences of sin and the judgment which followed. It would have seemed that he would learn wisdom from the past:

## 5. Beginning of God's chosen people.

But man did not learn the lesson of righteousness, hence God, once more, made for man a new beginning in the person of Abram. Through Abram was to come our Savior. Hence, Abram's call was virtually a call to all mankind.

## 6. Beginning of separation.

In the parting of Abraham and Lot.

## 7. Beginning of the Covenant.

The covenant with Abraham was a covenant with humanity.

## 8. Beginning of the Church's prayer for the world.

Abraham was the first missionary in the Church of our God.

## 9. Beginning of doom.

In the destruction of Sodom.

## 10. Beginning of God's proving His chosen.

The principle of sacrifice was from the beginning of God's plan of redemption.

## 11. Beginning of heaven

By this time the dawn of redemption was lightening a little, and Jehovah could reveal to Jacob more than any other man had ever seen.

## 12. Beginning of Israel.

When the wrestler gave to Jacob his new name, "The Prince of God," he gave that name to every true follower of Jesus Christ.

The development of the revelation of a coming Savior.

(1) He is promised as the seed of the woman, who should bruise the serpent's head. Lesson II. (2) He is promised as the seed of Abraham in whom all nations should be blessed. Lesson V. (3) "The Angel of Jehovah," who became flesh in Jesus Christ. Lessons VIII, IX, X. (4) The Savior was promised as the seed of Jacob. Lesson XI. (5) The same divine person wrestled with Jacob. Lesson XII.

## Lessons learn d.

1. *The fearful nature and penalties of sin.* Sin is no mere weakness, no mere misfortune of the race. Sin is rebellion and rejection of divine law, followed by weakness and misfortune. It is a questioning the reason and authority of God. As such, unbelief and disobedience are the seeds of a fearful harvest. And in one sin there is "the power and the potency" of all evil. And the punishments of sin are, first, its legitimate fruits, and, second, a warning to others. Let every teacher earnestly, persistently oppose and undermine this common sentiment, that respectable sin after all is not so very wicked, and that the most of people do not mean anything very bad. Sin as a simple unwillingness to obey God has in it all the possibilities of the sure loss of heaven, and if consciousness remains in the soul after death, a sure "place of torment." The simple, inevitable logic of sin is death. The fearful thing about sin is not so much its individual acts, our sins, as it is in the fixed tendency and ingrained disposition to set up our authority against that of God. Sin itself as a part of our nature and drift away from God, this is its awful quality.

2. *God's nature and character are revealed both in the punishment of sin and the provisions made for man's recovery.* God's holiness and justice require the penalties of sin. But all his attributes unite in a plan of salvation that will allow God to be "just, and yet the justifier of him that believeth on Jesus." The mercy and grace of God are wonderfully revealed in these covenants and sacrifices in these first types and symbols that were the abiding teachers of His chosen people. There is a great deal of the Gospel in these early chapters before the giving of the law on Mount Sinai.

## The persons mentioned.

Adam, Eve, Cain, Abel, Noah, Shem, Ham, Japhet, Terah, Abraham, Sarah, Lot, Lot's wife and daughters, the sinners of Sodom, Isaac, Rebekah, Jacob, God, the serpent, angels, THE LORD.

## The places referred to.

Eden, the land of Nod, Ur of the Chaldees, Haran, Canaan, Sichem, Moreh, Bethel, Hai, Egypt, the plain of Jordan, Sodom, Gomorrah, Zoar, Hebron, Euphrates, Beersheba, Jabbock, Peniel.

## The first record of first things.

1. The heavens and earth, Gen. i.
2. The first man, i:26-30.
3. The first Sabbath, ii:2-3.
4. The first sin of man, iii:1-6.
5. The first curse, iii:17-19.
6. The first type of salvation, vi:14-16.
7. The first punishment of the race, vi:13.
8. The first covenant, vi:18.
9. The first call, xii:1-3.
10. The first camp in Canaan, xii:6.
11. The first appearance of the Lord in Canaan, xii:7.
12. The first steps toward Sodom, xiii:11.
13. The faith first counted for righteousness, xv:6.
14. The first prophecy as to the Egyptian bondage and exodus, xv:13-14.
15. The first covenant in blood, xv:9-11, 17, 18.
16. The first great intercessory prayer, xviii:23-33.
17. The first destruction by fire, xix:15-26.
18. The first brand plucked from the fire, xix:16-17.

19. The first trial of faith, xxii:1-14.
20. The first vision of the heavenly ladder, xxviii:10-22.
21. The first consecrated house of God, xxviii:17-19.
22. The first wrestling prayer, xxxii:24-27.
23. The first wonderful change of nature in answer to prayer, xxxii:28.

## THE PRAYER MEETING.

The subject for prayer meeting next week, March 30th or 31st, in many of our churches is "Rejoicing in the Lord," and is based on Phil. iv:4.

Let us select and read such passages as I Thes. v:16, "Rejoice evermore;" Romans xii:12, "Rejoicing in hope;" I Peter iv:13, "Rejoice, inasmuch as ye are partakers of Christ's sufferings."

Let us sing such hymns as

"Come we that love the Lord,  
And let our joys be known,"

or,

"Children of the heavenly King,"

or,

"Oh happy day that fixed my choice,  
On Thee my Savior and my God."

But we can hardly go amiss. Our hymn books are full of hymns of joy and praise and gratitude.

To rejoice in the Lord is our privilege and our duty. If we are His children we have a better joy than the world can give. We have peace and joy and assurance now, to abide with us. We have heaven and glory reserved for us. It is well with our souls. Let us live above petty annoyances and turbulences. Our life is in God. We rejoice in Him.

Let us talk and pray of our sure ground of confidence; of our Christian joys now, and expectations in the great hereafter. We can spend the hour in sweet Christian communion with one another and the dear Savior and can go away refreshed and re-invigorated for the duties of our daily life.

Arrange your affairs to come to the prayer meeting, and be sure to come, unless under the same circumstances you would be compelled to break a social or business engagement. Bring the whole family. The prayer meeting is not complete without the children any more than the family circle. Come. You will be blessed by it!

## A Bad Habit.

A gentleman cast a mild look of reproof on a young man who had taken the name of God in vain. "I am sorry, sir," said the young man, "that I have wounded your feelings by any word that I have spoken." "I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my benefactor and friend, to whom I owe every blessing, I am jealous of the honor of God."

"I spoke, sir, without thought. I meant no harm." "I believe it, my young friend; but your Creator requires you to be thoughtful of His honor and of your duty to Him. As thoughtlessness cannot justify,

neither can it be an excuse for any sin."

"I see that I have done wrong, sir; will you pardon me?" "I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found Him a merciful God, slow to anger and ready to forgive; and if you seek Him through faith in Christ Jesus, forsaking every sin, you shall find mercy too."

"Accept my thanks, sir, both for the matter and manner of your reproof. I will never swear again, nor take the name of the Lord in vain."

"A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength. Farewell."

## Go On.

Arago, the French astronomer, tells, in his autobiography, how in his youth he one day became puzzled and discouraged over his mathematics, and almost resolved to give up the study. He held his paper-bound text-book in his hand. Impelled by an indefinable curiosity, he damped the cover of the book and carefully unrolled the leaf to see what was on the other side. It turned out to be a brief letter from D'Alembert to a young man like himself, disheartened by the difficulties of mathematical study, who had written to him for counsel. This was the letter: "Go on, sir, go on. The difficulties you meet resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness upon your path."

Arago followed the simple suggestion, "Go on, sir, go on," and became the first astronomical mathematician of the age.—*Christian Advocate*.

## Three Lessons.

There are three lessons I would write.

Three words with a golden pen,  
In tracings of eternal light  
Upon the hearts of men.

Have hope! Though clouds environ round,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow,  
No night but hath its morn.

Have faith! Where'er the bark is driven,  
The calm's disport, the tempest's mirth,  
Know this, God rules the hosts of heaven,  
The inhabitants of earth!

Have love! Not love alone for one,  
But man as man thy brother call;  
And scatter, like the circling sun,  
Thy charities on all.

Then grave these words upon thy soul,  
Hope, faith and love, and thou shalt find  
Strength when life's surges maddest roll,  
Light when thou else wert blind.

—Schiller.

## A Warning.

Young man, I say to you, looking back to the fire where I lay scorching, looking back to the past, and standing as I do now under the arch of the bow, one cord of which rests in darkness, and the other on the sunny slopes of Paradise, I say to you, beware! *touch not the accursed thing!* And God forbid that you should ever suffer as I have suffered, or be called to fight as I have fought for body and for soul.—*John B. Gough*.



# OUR BOARDS.

## Christianity the Great Religion.

Sir Monier Williams, professor of Sanskrit in Oxford University, has recently expressed his belief that the common impression in regard to the numerical preponderance of Buddhists in the world is entirely incorrect, and that an estimate of 100,000,000 at the present time would be liberal. He affirms that the number of Confucianists is greatly overstated, and that Christianity now stands at the head of all religions of the world in the number of its adherents.

## Statistics of Foreign Missions.

The Rev. James Johnson, a fellow of the London Statistical Society, and the author of various statistical works, presents, in a pamphlet recently issued, the following information concerning the number of agents now employed by the various missionary societies of Protestant Christendom for the evangelization of the Pagan and Mohammedan world, the amount of money raised annually by these societies, the result in converts, and other facts:

"Three thousand ordained missionaries, 730 laymen and 2,500 women have been sent out by the Protestant Christians of Britain, America and the continent of Europe into all parts of the heathen and Mohammedan world. These 6,230 messengers are now preaching the everlasting Gospel in twenty times as many languages as were spoken on the day of Pentecost.

"If the 870,000,000 of heathen and 170,000,000 of Mohammedans were equally apportioned to these 6,230 agents, it would give 167,000 souls to each man and woman sent out; but, as they are very unequally distributed, some may be found grouped with less than a thousand to each, while others are found scattered as one in the midst of millions. As many of the women are the wives of missionaries, there is not one female missionary to a quarter of a million of women in those countries in which they alone can carry the Gospel to the secluded victims, chiefly by the tedious process of visits to their homes. The 3,730 men have often to labor singly among ten or twenty millions of heathens—the most unproductive form of mission work. Concentration, within certain limits, is generally the most effective form of labor.

"Twenty-seven thousand native converts are now employed and paid as evangelists to their own countrymen, and 2,500 are ordained pastors of native congregations. Many voluntary workers give themselves willingly to evangelistic work, and many thousands of teachers and professors are employed in the more secular but important work of teach-

ing the young in schools and colleges.

"In America and Great Britain and on the continent \$12,250,000 is raised to support the American, European and native agents, and to cover all expenses connected with the work at home and abroad. Of this sum fully \$4,250,000 is raised in America by more than fifty missionary societies, nearly all, so far as we can learn, directly or indirectly connected with the different religious bodies. Nine hundred thousand dollars are collected by thirty-four societies from all the nationalities on the continent. Nineteen societies belonging to the religious bodies in England and Scotland raise annually \$4,750,000; while twenty bodies independent of them collect, for the most part from the members of these same bodies, \$750,000 a year.

"As to the results, 870,000 adults, converts from among the heathen, are now in communion with the Church of Christ, as the result of Protestant missionary labor. These, with their families and their dependents, form Christian communities scattered over almost every portion of the habitable globe, numbering in the aggregate at least 2,800,000 souls. Two thousand and five hundred of these converts are ordained ministers of the Gospel, placed over Christian congregations; 27,000 are employed as evangelists to their heathen fellow-countrymen, and a large number are acting as voluntary agents, in preaching and teaching in Sunday-schools, and engaged in other works of Christian usefulness. The children of these converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day-schools.

"These are facts which can be tabulated, but there are others of vast importance which can not be so expressed—the wider influence of Christian teaching and Christian life of missionaries and their converts; the elevation of the honest races to the advantages and comforts of civilization; the establishment of peaceful government among savage and cannibal tribes whose lives were misery and whose work was war; the spread of commerce; the promotion of industry; the creation of written language, with the gift of the Word of God to more than two hundred tribes and nations; the abolition of cruel rites and religious crimes amongst those who still remain heathen, and the diffusion of new aspirations and hopes amongst thousands who are still strangers to the higher blessings of the spiritual life which the missionary seeks to impart by the preaching of the Gospel."—*The Spirit of Missions.*

## The Birthday Party.

BY M. EMMA JONES.

### CHAPTER II.

"Your grandfather made the shed into the neatest kitchen, with a cup-

board at one end, and some shelves and nails to set or hang the kettles and skillets on. The walls and ceiling were whitewashed. The stove set up. We bought some dishes—six plates, three cups and saucers, three knives and forks, two dishes to hold vegetables, a few spoons and a few other things. These I arranged in the cupboard with as much pleasure and pride as ever a little girl arranged her play-house. The front room was large, bare and rough-looking, there being no plastering. We used plenty of whitewash, till it looked white and smelled pure and clean. I made curtains of bright-colored calico and put across one side of the room; that made my bed-room. You see that curtains are used now because so fashionable, but were used long ago because they were a necessity. When we got our carpet—not a soft velvet one, like this, but one made of rags—our pictures up, our books on a shelf, which your grandfather nailed to the wall, our center-table, with its oiled red calico cover, one old arm-chair, and my low rocker, with an extra stool, which was a round board with holes bored and three legs inserted, we felt that we needed nothing more; there was an abundance of every comfort. When the weather was cold there was a bright, snapping fire of hickory logs kept in the big fireplace. I tell you there was no neater, prettier, happier place in the world."

"But, grandma, where were your parlor and dining-room?"

"My dear, the parlor and dining-room were all one. The end of the room nearest the kitchen was the dining-room. When meal time came it was a dining-room; just as soon as the meals were over, we cleared off the table, let down the leaves, spread a neat cover over, and pushed it against the wall. The room was a parlor again; don't you see?"

"Now truly, grandma, were you as happy in that little house as in this handsome one?" asked the aristocratic Emma, as she cast her eyes over the beautiful rooms.

"Some of the happiest years of my life were spent in that little cottage," said grandma, as her face shone with happiness.

Emma, with a superior air, said: "Well, I'm glad I don't live in such a—," here she hesitated. She could not hurt grandma's feelings by finishing the sentence as she commenced. She stammered around awhile, then said: "I mean I'm glad I did not live long ago."

"Just think," said the thoughtful, wise Helen, "if grandma was a little girl now, she could not come to our party because she lived in a log hut. I'm so glad you are big, grandma. I would be so sorry not to invite you."

Grandma smiled sadly at these little girls, then added softly: "There is somebody greater than grandma

you would shut out if He were here. The Savior had no house, no home, except a manger. He said, 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.' Now what would you say to having such a friend out of your party? He is a Prince, a son of the King, yet He gave Himself to die on the cross, that a marriage supper might be prepared for every one of us. We must not forget the Lord sent His servants into the highways and hedges to invite the people to the marriage feast."

"But, grandma, did Jesus ever go to little girls' birthday parties?"

"Perhaps not. But Jesus meant to have us kind, tender and thoughtful for all, for he said: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'"

The little girls went back to the window. The list was carelessly dropped upon the floor. Both were thoughtful and silent for a moment.

"Emma," said Helen, "I don't believe Jesus will be pleased with this party we are getting up. If you don't care I will ask mamma to let me have my party by myself some day. I will invite Dora Miller, Minnie Giles, you know she wears the faded calico dress; then there is Angeline, the Italian girl, and Jane Dawes. I will have all of them."

"Now, Helen Kent, you needn't think you are going to be so much better than me. I guess I want to please Jesus just as much as you, only I don't much want Dora Miller and that lame Dale girl. I never thought how it would sound to Him to just invite the rich girls. We will ask all the girls in our class and any one else mamma thinks best. If grandma lived in such a little house once, who knows but that Minnie Dale, the poorest girl in our class, may some day live in a finer house than any we ever saw?"

"And just think," Helen answered, "if papa was to lose all his money, as Mr. Smart did, we'd have to move into a little house! Wouldn't it be dreadful to have the girls leave us out, and we just the same girls we always were?"

The list was made out with mamma's help, so that no one should feel hurt. There were present that "lame Dale girl," "Minnie Giles" and the "faded calico," neatly washed and ironed, and "all the rest of the girls." At first, a few of the "stuck up ones" collected in groups and began to whisper, but seeing Emma and Helen giving especial care and notice to the plain girls, they gave up and entered into the games as heartily as any one.

When the last one had gone home, Helen slipped softly into grandma's room, put her arms around the dear old lady's neck, kissed her cheek and said: "Thank you, you blessed, lovely grandma. Don't you think Jesus liked our party?"

[CONCLUDED.]



## One Word to All Our Friends:

## SUBSCRIBERS.

THE CHURCH AT WORK is to be carried on permanently. It has come to stay as an institution of our Church in Indiana.

For the first few weeks we have been sending many sample copies. We shall in the future do this only to a limited degree. Our list of subscribers is steadily growing, and more rapidly than we had anticipated. Many who have received these early copies will not wish to miss any numbers. It will be a pleasant thing for you to have the file complete, and we shall be glad to count you as subscribers from the beginning.

Send your name and \$1.00 addressed simply to THE CHURCH AT WORK, Indianapolis, Ind. Or fill out a postal card asking to be enrolled, and promising to pay when waited on by an agent. Or fill up the blank accompanying the paper this week and mail it to THE CHURCH AT WORK.

We ask you to have faith in us. We want to come permanently into your homes.

## ONLY ONE DOLLAR.

Every family in the Church in Indiana can afford to take our paper.

## RELIGIOUS NEWS.

Three hundred and forty-seven persons were added to the Brooklyn Tabernacle, Dr. Talmage's church, on Sabbath, March 6th, making 630 since the opening of 1887. The total membership now is 4,051, making it not only the largest Presbyterian, but the largest Protestant church on the continent.

The Year Book of the Congregational Church gives the following facts: Whole number of churches, 4,277; ministers, 4,090; installed pastors, 973; members, 436,341; added on profession, 27,150; net gain, 17,777; Sunday-school members, 521,488; net gain, 11,149; benevolent contributions, \$1,677,090; home expenditure, \$3,999,225.

The Rev. Dr. Hersman, of Missouri, has accepted the chair of Biblical Literature in the Columbia (S. C.) Theological Seminary, to which he was elected a few weeks ago. The friends of the institution seem pleased with the news. As Drs. Tadlock and Girardeau are already at Columbia, three able and acceptable professors are now ready to put their souls and energies into the work of reviving this sorely-trying and almost dead institution. Should Dr. Strickler accept, a full corps of learned professors will give it a new lease of life. We wish it, after its stormy experience, a future of peace and prosperity.

The First church, Grand Rapids, Mich., Rev. J. H. Sammis, stated supply, has been enjoying a revival which began with the Week of Prayer. Twenty-six persons have been received into membership. The special meetings continued through five weeks, and were discontinued for lack of help to carry them on.

The Occident informs us that the San Francisco Theological Seminary is full of cheer and hopefulness since being placed upon a good financial basis. The number of students is now nine. Two of these are bright Japanese, "who are taking a special course with a view of preaching the Gospel in their native land." The faculty also feel encouraged by the numerous letters of inquiry received from applicants. The outlook for the future grows brighter and brighter.

The Presbyterians are going to build a theological seminary at Ann Arbor. It will be christened "Tappan Hall," in honor of an ex-president of the university. Mrs. Edward Sackett has donated a site for the building, and it is proposed to raise \$50,000 with which to endow professorships, etc. Their purpose is to draw university students into the ministry of their Church.

The laboring men of Chicago are moving in the right direction in making their demand for a Sabbath of rest. It is high time that the wage workers, of every occupation, should awake to the fact that by consenting to toil on Sunday they are forging the chains of a grievous bondage upon themselves. The custom once established of treating all days alike in respect to labor, workingmen will find that the covetousness of their employers will demand continuous toil with no more pay for seven days than is now given for six. The great meeting in Central Music Hall on the 13th inst., was, therefore, timely, and can not fail to do good. Mr. George Detweiler presided, and stated the object of the meeting. It was addressed by Rev. W. Goodhue, Rev. Dr. Barrows, Rev. Dr. Lorimer, C. R. Temple, C. C. Bonney, T. Z. Magarrel, John V. Farwell and others. Resolutions were adopted demanding the prohibition of labor on the Sabbath, and the better enforcement of Sunday laws. A committee was appointed to present the resolutions to the legislature at Springfield.

## OUR CONTRIBUTORS.

## The Bozeman Elders.

From a letter in the Interior, from R. M. Stevenson—Bob we used to call him at Wabash—we glean some interesting facts about his elders. They preach—not merely read sermons from books, but prepare them and preach them. In its specific sense, as defined by Webster, a sermon is "a discourse delivered in public, usually by a clergyman, and grounded on some text or passage of Scripture." They preach in Brother Stevenson's absence and they preach in his presence. They regularly supply the pulpit in Mr. Stevenson's vacation. They go out to neighboring fields and preach for them. They conduct a successful Bible correspondence school. Brother Stevenson seems to be very proud of his elders. There seems to be nothing of the cantankerous spirit among them. They have something else to think about. Without any elder or overture amendment they are doing that grand work which might be done by every board of elders. And there is a work for just such a board of elders, not only in the great Home Mission West, but in every city, town, village and country. Their work will be no disparagement to the regular ministry. Call out the reserve all along the line. When the elder-moderator overture passes they will preside over the church courts with proper dignity. The business of the kingdom will be properly conserved. And the women, too, at Bozeman, it seems are heard from, not only in missionary societies and such, but in public evening service. Brother Stevenson says: "With such elders, I was enabled to take the stage and be gone a month last fall, looking after the general interests of our church on the outskirts, without loss to our own church." And how true it is by this work they are brought into sympathy with the pastor. "Every one of these who have prepared papers have been brought into closer sympathy with me. All such work not only gives the membership something to do, and thereby keeps them from mischief, but it softens the heart, deepens the piety and fans the flame of godly love in the heart and opens the purse strings." Commenting on the letter, Brother Gray, himself an elder, uses these significant words: "Let it be repeated that we have in the elder-ship and in those who can and will be brought into the office, a class who are on the average better educated men than the average of the ministry of all denominations was fifty years ago. God has called these men into His service, and He tells them to feed His flock. They will hear the voice of the Great Shepherd and they will follow Him. The false teaching that they are not called of God, but of men, can not stand against the Word and Spirit of God. The Lord and Master again calls to His Church, 'Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.'" Mc.

## The Patriarch of the Synod of Indiana.

Rev. Ransom Hawley has been a member of the Synod of Indiana for more than fifty-seven years, having been ordained and installed as pastor of the church at Washington, Daviess county, November 21st, 1829, by the Wabash Presby-

tery. Probably not another member of that Presbytery survives, the Rev. Samuel G. Lowry having died only a few months ago.

Mr. Hawley was born April 24th, 1802, at Bridgeport, Conn., and now resides at Terre Haute, he and his aged wife making their home with one of their sons at that place.

Mr. Hawley studied theology at Auburn Seminary, was licensed May 28th, 1828, and immediately came to Indiana, returning to Bridgeport in about two years to be married to Miss Sarah W. Hall.

For six years he preached at Washington, giving one half his time there and the rest to Wheatland, Carlisle and Nazareth. Then for eight years he preached at Bloomington every Sabbath, and preaching often at many scattered points. Then in 1841 he removed to Putnamville, where he resided nearly forty years, for the most of the years preaching there one-half the time, and the other half successively at Bethany, Greencastle, Bowling Green, Poland, Christie's Prairie and Brazil.

He preached 6,350 times, in 400 different places, and received 540 into the Church. He baptized more than 400 persons and married 370. He organized four churches and built five houses of worship. He traveled 90,000 miles, mostly on horseback, distributed more than 1,000 Bibles, 30,000 tracts and very many religious books.

The field for which he felt responsible in his early life, and over which he traveled, preaching wherever practicable, was sixty miles in length and twenty in breadth.

This was the sort of work by which the foundations were laid in this territory. God give us hearts to emulate the patient, resolute, diligent heroism of those early laborers. Most of the pioneers have passed away. Let us honor those who remain, and who here on earth, for a little while, are resting from their labors and living to see their works follow them. W.

## Systematic Presbyterianism.

The following system for the care and control of feeble churches and mission fields has been approved by the Home Mission Committee of New Albany Presbytery and will be submitted for the action of that Presbytery at its spring meeting. It has been drawn from various sources. In part from the system recommended by the Synodical missionaries of Illinois, Missouri and Kansas, known as "Presbyterianism Applied." It also embodies a part of the existing action of the New Albany Presbytery with regard to this subject.

1. The Home Mission Committee of Presbytery shall have the entire charge of the grouping and supply of the vacant churches and mission fields of the Presbytery in the intervals between its stated meetings.

2. The Home Mission Committee shall arrange and present to the Presbytery at its spring meeting a complete scheme of groupings or pastoral charges, including every church and every point that can be profitably occupied as a part of a group or charge.

3. Churches unable to assume the entire support of a minister shall be grouped by authority of the Presbytery, and such groupings shall not be changed except by consent of the Presbytery.

4. No minister shall be permitted to assume the charge of any field but by the authority of the Pres-

bytery, as provided in the Form of Government.

5. All contracts between ministers and churches for stated periods of service must be submitted through the Home Mission Committee for the approval of the Presbytery. Such contracts shall be subject to any changes made necessary by the annual revision by the Presbytery of its scheme of groupings at its spring meeting.

6. All churches deprived of a pastor are to report to the Home Mission Committee the sum they can pledge for the whole or a part of a pastor's time. Such churches shall, without delay, provide by subscription or otherwise for the payment of supplies and shall report the amount to the Committee.

7. From a list of all available ministers, elders and members, supplies shall be appointed to vacant churches; such churches to receive them as their supply under the authority of the Presbytery, as provided in Form of Government, Chap. x, Sec. 8. "Presbytery has power to order whatever pertains to the spiritual welfare of the churches under their care."

8. The necessary traveling expenses of brethren filling these appointments shall be defrayed. In addition, a minister shall receive five dollars for each Sabbath given; or two only if his salary is continued by his own church. Where the appointment is for several months or a year, Presbytery shall fix the salary, apportioning the shares respectively from the field and from the Home Fund. When each church has paid its allotment it can claim the amount due it from the Fund.

9. To furnish the means required for this work, every church is affectionately and earnestly urged to set apart one cent a week for each communicant, or as near that as can be reached, to be known as the Home Fund.

10. It is recommended that a special committee on Home Missions be appointed in each church, who, under the direction of the pastor and Session, shall take charge of the raising of this fund, and also by special efforts shall strive to increase the contributions of our churches to the Board of Home Missions.

11. It is recommended that this Home Fund take the place of the sustentation scheme of the Assembly and that each church take two collections each year, to be divided by the Session between the Home Fund and the Board of Home Missions. Previous to these collections let the local committee recommend above address and present a collection envelope, with name and date of collection written thereon, to each person, old and young, who will accept. The envelope thus comes as a personal appeal to each one.

12. The Presbyterian missionary shall have a pastoral care over the feeble churches and mission fields of the Presbytery. He shall at each stated meeting of Presbytery report the spiritual condition of each church that shall have been under his care. He shall also act as the agent of the Home Mission Committee in the grouping and supply of these churches.

## Commendable.

The government of the province of Kwangsi, China, has enjoined its subjects to live on peaceable terms with Christian converts, under penalty of severe punishment. It also refused to allow them to exclude Christians from the literary examinations.



## SYNOD OF INDIANA.

**SOUTH BEND:**—The young people of the First Presbyterian church at South Bend are organized into a most interesting Society of Christian Endeavor. Their prayer meetings are very profitable, as every one is enabled to cultivate any tendency to speak for his Savior.

Some time since the idea occurred to the members of the society that a musical instrument would increase the interest of the meetings. The purchase of a piano, valued at \$375, was decided upon. The first attempt made for a payment resulted in the clearing of \$100.

Although the society is small the members are very much encouraged. They not only feel as though they will be able to pay for the instrument, but it has already increased the enthusiasm of the members.

**SOUTH BEND:**—There is a movement on foot for building a new Presbyterian church in this city, at a cost of about \$25,000. The old building is a very poor structure and was considered dangerous, for some time ago the walls were found to be spreading, and it became necessary to put a number of rods through and thus hold it together. The worthy enterprise was initiated by the handsome donation of \$15,000 from two of our wealthy citizens, who have shown their love of God and good works with ready hands and an open purse.

Last evening (Sunday, March 13th), the chorus choir lately organized by R. H. Lyon, gave a sacred concert at the church to a large and appreciative audience. Its success, which adds so much to the interest and spirit of the services, is due wholly to the kindness and ability of the musical director, who is held in high esteem by this community. W. G. M.

**KNIGHTSTOWN:**—The eighth annual meeting of the Ladies' Foreign Missionary Society of the Knightstown church was held on the evening of March 19th, in the audience room. We were glad to welcome so many to enjoy with us our public meeting. The officers' reports showed a good year's work. The papers were most excellent, but the "Half-hour with the Heathen," given by six of our little folks, in costumes representing the different countries, was the pleasing feature of the evening. At the close, the audience remained to chat awhile, leaving the impression that "it was good to be there." A MEMBER.

**NEW PHILADELPHIA:**—Eleven have recently united with the New Philadelphia church, on profession. These, with former accessions, make over sixty additions during the past year. A quiet, continual interest prevails. PASTOR.

**CHARLESTOWN:**—"I was glad when they said unto me, let us go unto the house of the Lord." This has been the heart language of many who the last few weeks have been in attendance at the series of meetings in the Charlestown church. It has been a good, a gracious season. It has been indeed a revival. We have been refreshed and helped, and have seen anew the beauty of the Lord. Meetings were held twice a day for three weeks. The day meetings were of exceeding sweetness. The evening meetings had a full attendance and a deep interest prevailed. Eleven professed their faith in Christ and have been received into the church. Rev. W. E. B. Harris

is pastor of this church. To his fervid, loving appeals these persons responded. So effectively does he use the word that surely a church under his ministry must make the true spiritual progression, which is growth in grace and knowledge of the Lord. H. H.

**OXFORD:**—Rev. Chas. T. White, D. D., of Portland, Indiana, has just closed a series of meetings with the most gratifying results. Eleven persons have professed their faith in Christ and connected themselves with the Presbyterian church. The meetings were attended with increasing interest, notwithstanding that the Free Methodists were holding meetings at the same time. Bro. White administered baptism to seven persons—three infants and four adults. Arrangements are being consummated in conjunction with the Fowler church to have Rev. White to act as stated supply for the coming year. The church here has been aroused from her lethargy and we hope under the blessing of God and the labors of Bro. White, glorious things may yet be said of Oxford church.

**SEYMOUR:**—Rev. M. E. McKillip has returned to his charge at Seymour much invigorated by his vacation in the South.

**CRAWFORDSVILLE:**—Center church has extended a call to the Rev. R. J. Cunningham, of New York State. It is not known that he will accept the call. If he is the right man we will be glad to welcome him to old Center, one of the steady going and most important churches of the Synod. There are so many preacher professors and professors that can preach, that waiting for a pastor is not so serious a question with them. Center church has had some excellent pastors to come to her, but none that has ever done more serious, more earnest, thorough work than was done by the last pastor, Everett Thompson, one of her own sons. Mr. Thompson is now in California seeking his health.

**WABASH:**—"A wheel within a wheel." A goodly number of Presbyterian ministers hereabouts have organized themselves into a club (maybe "an institute" would be a better name) and meet semi-occasionally in each others' studies to discuss topics assigned and fraternize together. (We surmise that they are afraid that the elders are coming to the front, *a la interior*, and are exerting themselves thus the more in order to keep at the head of the procession.) The second meeting was held in Peru quite recently with Rev. L. P. Marshall, and the topic assigned to Rev. Chas. Little was "The Westminster Assembly; its Origin, the Confession of Faith, etc." Pastor Little gave his prayer meeting folks the benefit of his paper last Thursday eve, also enlightening us on the propositions to revise our standards, giving reasons for and against. The only fault we found with it was that he did not take an entire evening for the subject. G.

**RISE SUN:**—We are glad to hear that Rev. J. L. Bassett, of Chicago, has been called to the Presbyterian church at Rising Sun. He will find this an inviting field.

**LOGANSPORT:**—Sad news comes from Logansport. The Rev. W. E. Loucks, who has been ailing for some months, was at last sent west by his congregation in the hope of regaining his health. He got as far as his father's home in Peoria, Ill. There he was taken sick and has been unable to proceed or to return

home. It is reported that he has been at death's door with heart trouble. We hope to learn that this is an exaggeration. In the meantime his children have been afflicted with the measles, so that it was impossible for his wife to go to Peoria or for him to return to his family, and now Brother Bishop sends us an additional item as follows: "Died at Logansport, March, 21st, 1887, Mildred, aged 11 months, youngest child of Rev. W. E. Loucks." This is indeed a sad affliction. Many friends extend their sympathies to Bro. Loucks and to his family in this their sore trial.

Rev. L. B. Shryock has received a call to the Presbyterian church of Reynoldsville, Penn. We understand the call has been accepted, and that Mr. Shryock entered upon his work in the middle of February. He will be remembered as the stated supply of Southport and Acton, of this State, until recently.

**SARDINIA:**—The church at Sardinia, Decatur county. Rev. L. L. Lorimer pastor, had communion services, embracing the second Sabbath in March. Mr. F. E. Moore, of New Albany, was present, and preached a series of excellent sermons. There were two additions to the church on profession. This little church had a hard struggle during the past year, but the outlook is much brighter. Brother Moore has a warm place in the hearts of many people at Sardinia. L. L. LORIMER.

Forest Hill, Ind.

**TERRE HAUTE:**—Rev. Wm. R. Higgins has accepted the call of the Moffatt Street church of this city, and will enter upon his labors on the first Sabbath of April. C.

**EVANSVILLE:**—The First Avenue church received forty-one members March 13th, the result of a quiet revival work which has been in progress since the Week of Prayer. This church, under the pastorate of Rev D. Vandyke, has received 180 members during a little more than two years past.

## Family Portraits.

It is an easy thing now to have life size pictures of all the members of your family, and it will not break you up, either. The electric light has come to the help of photography, and accurate enlargements are made that are marvels in art work. The Indiana Photo Enlarging Company has recently fitted up an establishment in Indianapolis, which is doing this kind of work in a perfect manner, and at prices that are very reasonable. You know that a life-size crayon picture seldom costs less than \$50, and the artist must be a fine one or the crayon will be a caricature rather than a likeness; but this company makes a fine life-size bust picture for \$12.00, and when it is done it is accurate in every detail, retaining the expression and always giving satisfaction. Get a negative (cabinet size) made by your home photographer, have him pack it and ship it to C. L. Divine, Manager Photo Enlarging Company, 54 North Pennsylvania street, Indianapolis, Ind., and in a few days the enlarged picture and negative will be returned, C. O. D., with the privilege of examining the picture before you pay the bill. Now, isn't that fair and reasonable? Try it.

## Contemptible Littleness.

A collection was recently taken up in a church gathering, three-fourths of whom were visitors. The preacher for the occasion was one of prominence, and there were over one thousand persons present, and the sum total raised was only \$17.55, made up as follows: Four hundred and eighty pennies, forty three-cent pieces, eighty half-dimes, forty-three dimes, seven quarters, three half-dollars. Thus nearly five hundred persons gave one cent each who probably are in circumstances that make it a sin and disgrace for them to ever drop less than a dime or a quarter into any church basket, especially where they are visitors. These same people, as citizens, would blush to be caught doing anything so small in any other public gathering where a collection was taken up, and why they carry such meanness into their contributions towards the furtherance of the Gospel and Christ's kingdom is a problem which can only be explained on the ground of criminal thoughtlessness or unmitigated dwarfishness. A visitor who was present on this occasion, and who is a systematic and liberal giver, told the writer that he saw a poor clergyman drop a quarter into the basket, while near him the occupants of two entire pews, well-dressed men and women, gave nothing. The Lord commended the poor widow, because her mite was her all; but what He would and will say to such stinginess as this we will not assume to say.—Presbyterian.

THE PRESBYTERY OF MUNCIE WILL MEET at 7:30 o'clock Tuesday evening, April 14th, in the Presbyterian church of Wabash, Ind. The Woman's Missionary Society will meet at the same time and same place.

CHARLES LITTLE, S. C.

CRAWFORDSVILLE PRESBYTERY WILL meet at Altica, April 12th, at 7 p. m. The assessment is ten cents to communicants, to be paid to Rev. J. W. Mains, treasurer. The Woman's Missionary Society will meet at the same time and place. JOHN M. BISHOP, S. C.

NEW ALBANY PRESBYTERY MEETS TUESDAY at 7:30 p. m., April 5th, 1887, at the First church, New Albany. The Woman's Missionary Societies of the Presbytery meet at the same time and place. Reduced rates may be expected, of which notice will be duly given. Assessments for General Assembly Fund are due at this meeting. CHAS. HUTCHINSON, S. C.

PRESBYTERY OF WHITEWATER WILL meet in the church of Richmond, on Tuesday, April 12th, at 7 p. m. T. L. HUGHES, S. C.

PRESBYTERY OF LOGANSPORT WILL MEET at Monticello, Ind., on Tuesday, April 12th, at 7 p. m. The Woman's Presbyterial Missionary Society will meet at same place, on Wednesday, April 13th. WILEY K. WRIGHT, S. C.

FORT WAYNE PRESBYTERY WILL MEET in La Grange, Ind., on Tuesday, April 12th, at 7:30 p. m. Sessional narratives, records, statistics of church and Sabbath-school and assessments required. Please send statistics to the stated clerk at Albion, Ind., by April 5th.

A. J. REYNOLDS, S. C.

VINCENNES PRESBYTERY WILL MEET in the Presbyterian church of Worthington, Ind., on Tuesday, April 12th, at 7:30 p. m. The Presbyterian Woman's Missionary Society will meet at the same time and place. The assessment for the General Assembly is seven cents per capita. Delegates expecting to attend are requested to send their names to Mr. D. N. McKee, chairman of the entertainment committee. Sessions are urged to fill blanks and return to the stated clerk at least five days before the meeting of Presbytery. See S. R. xxxvi. p. 23, Manual of Presbytery. BLACKFORD CONDIT, S. C.

THE PRESBYTERY OF INDIANAPOLIS WILL meet in the Fourth Presbyterian church Tuesday, April 12th, at 2 p. m. Delegates will please notify the Rev. G. L. McNutt that they may be assigned. The Ladies' Missionary Society will meet at the same place Wednesday, April 13th at 9 o'clock, a. m.



## WOMAN'S WORK.

## The Closing of the Treasury.

All money that is to be reported this year should be sent in at once from the societies to the Presbyterian treasurers, so that it may be forwarded. Mrs. Boyd, of the Home Missions Executive Committee, writes that any money to be counted must be in her hands before April 9th. In order to this it must be in the hands of Presbyterian treasurers before April 1st. Be prompt.

## Annual Reports.

Presbyterian secretaries have sent out blank reports to all church missionary societies asking for the annual reports. Let them be filled promptly and accurately and speedily returned. Much of your peace and satisfaction will result from careful work done just now.

## Presbyterian Meetings.

If the officers of the Presbyterian missionary societies will send us their programmes, we will insert them in the paper. Each society may thus get some useful suggestions from the others. We also ask for condensed reports of the meetings, just as soon as they can be furnished by the Presbyterian secretaries.

## Indiana Missionaries.

We reproduce from *Woman's Work* two letters, one from Miss Grettie Y. Holliday, of Indianapolis, now in Persia, and one from Miss Eliza Mackintosh, of Liberty, now in Bogota, South America. All will be glad to read these extracts.

## FROM MISS HOLLIDAY.

"Miss G. Y. Holliday wrote from Tabriz, Persia, of the 'opposition' referred to by Miss Jewett in our February number:

"We have had a wave of persecution which has swept off the larger portion of our scholars. We had an Armenian teacher last year, who was also employed in the schools of the Armenians, and gave us two hours a day at an exorbitant price. This year we engaged a teacher's full time, stipulating he should not teach for any but us. Then the first teacher vowed revenge, and in connection with the bishop and others, has threatened and coaxed quite a number away.

"You will soon begin to see through Mrs. Wilson's fresh eyes. I am reaching the stage I fondly hoped to escape, when the grotesque and picturesque in this strange land are becoming the common-place. I still feel amused when I see two big Mussulmans riding one little donkey, but fear that, too, will cease to seem other than a matter of course. But a new-comer enjoys all this, and she will bring us enthusiasm and a breath from the home land."

## FROM MISS MACKINTOSH.

"We welcome our first letter from

Miss Eliza Mackintosh, who has just gone to the United States of Columbia, from Liberty, Ind. She wrote from Bogota on January 16th, 1887:

"Our first stopping place was Kingston, Jamaica, where we were obliged to stay several days, that some of our cargo might be unloaded, and after leaving that port there were only three ladies on board, Mrs. Touzeau, a cousin of the captain's, and myself.

"Our next stop was at Colon, on the Isthmus known to us as Aspinwall; and next at Carthagena, where we had more cargo to unload.

"On account of the shallowness of the water, the steamer lay at anchor some distance from shore, which we made in a small boat, and reached the city on the anniversary of its independence. It is well fortified, and we walked entirely around the walls.

"We reached the end of our sea voyage on the 13th of November, arriving at Barranquilla just too late to have our baggage passed through the Custom House that day, which was a Saturday afternoon. This made it necessary for us to stay there till the following Thursday, when the next river steamer went out. If we had arrived in the morning, instead of afternoon, we could have gone out that evening.

"It would be impossible to describe the extreme heat with which we suffered at Barranquilla. I do not wonder the people living on the coast of South America have so little energy.

"We began our river journey on November 18th and finished it on the 27th at Honda, where we took our mules for our mountain journey. Mr. Caldwell kindly came to meet us at Honda.

"When I first started on my mule I was a little timid, but soon began to feel as if I had always been accustomed to ride over the mountains.

"Arrived at Bogota, I was very glad to meet Mrs. Caldwell and Miss Franks.

"The college re-opens February 1st, when I expect to go right into work."

## W. C. T. U.

The Women's Christian Temperance Union Appeals to Brewers, Distillers and Dealers.

CHICAGO, March 17th.—The National Women's Christian Temperance Union issued an address today to the brewers, distillers, rectifiers, wholesalers and saloon-keepers. The address is in accordance with a resolution adopted at the annual convention held in Minneapolis, last October. The address is in the form of a plea, and the people to whom it is directed are addressed at the opening as "brothers." The address says:

"From the days of the crusade, in 1874, until this day, we have been in the habit of pleading with you, personally and by letters and address, to give up the business of

making and selling intoxicating liquors as a drink, and, to your credit be it said, in the vast majority of instances you have treated us not only with politeness, but with kindness. In our great and successful campaigns for prohibition—for none of them have failed, since even in Ohio, though we have had, not a constitutional majority, we had over three hundred thousand votes for prohibition, to less than one hundred thousand for license, and in Kansas, Iowa, Maine and Rhode Island, we gained the amendment—in all these campaigns we appeal to you to say if we have ever manifested a spirit of harshness or bravado. On the contrary we have spoken considerably of you as men, reserving our denunciations for the business in which you are engaged; for the laws by which a legal status is accorded to that business; for the legislatures which enact such laws, and the voters who are the power behind this throne of iniquity and shame."

The address declares that many of the men engaged in the liquor traffic are possessed of the most generous attributes, but among them are to be found some of the most unfortunate victims of drink. The address then goes on to say:

"In almost every State and Territory we have sent out our appeal to the legislatures for protection from this curse, and, though often grievously disappointed, our plea has not been altogether in vain. For thirteen years we have petitioned congress, and at last secured, in the scientific-temperance-education bill, the first general temperance legislation known to its annals, while our pitiful cry to the voters of the Nation has been responded to by the local-option laws and constitutional amendments covering nearly half the inhabited area of the republic. But we have never, until now, come with the united voices of the white ribbon women to that small fraction of men who make and sell the poisonous drinks against which we are fighting; the drinks that nerve with dangerous strength arms already so much stronger than our own, and at the same time so steal away the brain that ought to guide those manly arms, that they are no longer woman's shelter and protection, but her worst enemy. We bring our plea, then, straight to the source of woman's direst calamity and sorrow, and lay it at your feet. By the testimony of courts and juries, the liquor traffic is the cause of 80 per cent of all crime and 90 per cent of all pauperism in this country. We know you say: 'It is a great industry and pays enormous revenues to the State.' But we know, also, for every dollar it puts into the public treasury, two have to be paid out in securing the trials of the criminals it creates and in maintaining the paupers it produces."

The address then proceeds to discuss the question as to whether prohibition does not prohibit, and

declares that experience proves that it does prohibit, in all practical senses, and that the fact is realized and acknowledged by the manufacturers. It quotes from the resolutions passed by the liquor men in favor of licenses, and says their indorsement of license condemns the system. The address finally says:

"We have here addressed the manufacturer and wholesale dealer, as well as the dispenser of strong drinks, because we think an undue share of denunciation has fallen on the saloon-keeper, who is but the cat's-paw to take out of the fire the chestnuts of the rich man back of him. Our observation teaches us that the stock and fixtures of the saloon usually belong to the brewer, distiller or wholesale dealer, who 'sets up in business' some man ignorant and poor, who sells what the capitalist furnishes. Morally, this rich man is under deeper condemnation than his less enlightened representative who pours out the drink, collects the price thereof, and hands over the lion's share of profit to the manufacturer and the government."

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## TEMPERANCE.

## "By Their Fruits."

"Formerly our Chicago wholesalers did a good profitable trade in Iowa, but when the prohibitory law went into effect they almost entirely retired from the State and lost many thousands of dollars."—*Chicago Correspondent Bonfort's Wine and Spirit Circular, Feb. 25th.*

## "Their Foot Shall Slide in Due Time."

"The friends of personal liberty seem to undervalue the danger threatening them. The enormous strides which prohibition has made, especially in Democratic States, ought to awaken them."—*Washington Sentinel (brewers' national organ), Feb. 26th.*

## For Intoxication.

During 1886 there were 17,804 persons arrested in New York City for intoxication, the smallest number in 13 years. In 1876 the number was 25,296, and the average for the 13 years was 22,990.

## Thanks to Mrs. Cleveland.

The Women's Christian Temperance Union, at their annual meeting not long ago, tendered their heartfelt thanks to Mrs. Cleveland "for the position she has taken in the chief social circle of the nation as a total abstainer from all intoxicating drinks."

## And There Is.

"As truly as there is a righteous God, the people will rise, and the saloon business will go under, and the political managers who talk of their party and the great work it will do, will do well to take account of the future."—*President Robinson, of Brown University, Speech in Providence, Feb. 14th.*

## Michigan.

Michigan votes on April 4th on the question of prohibition. It is a moral, sanitary, philanthropic measure. God grant the victory to the right once more. The question is:

The Home vs. the Saloon;  
The Church vs. the Distillery;  
Schools of Intelligence vs. Schools of Vice.

It is well for those that differ sharply with Dr. Crosby to remember that there is no more active enemy of the saloon as such. His motto is, "Down with the saloon," as that which breeds vice.

The world will be curious to see what return Prince Bismarck is to make for the Pope's intervention in German elections. The Prince and the Pope are very wise men. They doubtless enjoy their triumph. The Prince gives out that it assures peace. It is barely possible that he is not ready for war. Is the Pope en route to the temporal throne of Rome, via Berlin? There was

another Pope that interfered in German affairs once.

The seven hundred inmates of the State prison at Jackson, Michigan, are unanimously in favor of the prohibition amendment. Possibly they feel the point of the argument. The majority of them might be free men to-day, but for the saloon.

## The Desirability of Local Option—A Whole Loaf for Many Localities.

MR. EDITOR:—Your correspondent, "A Layman," in discussing the local option question, says: "I thought that a half loaf was better than no bread. \* \* \* I now think it fallacious as applied to this question" of local option. I rather suppose that if he was deprived of bread for a few days, without a substitute, he wouldn't think there was much fallacy in taking the half loaf. But the subject now agitating the public mind is not "bread," or "prostitution," or "lotteries," nor is it the original question of the right or wrong of the law permitting the licensing of liquor saloons. They exist by law all over the State, dragging down thousands of men to ignominious graves and immortal souls to an eternity of woe. The question, then, is how best to get rid of the great curse of saloons. It is conceded that, under the present constitution, a prohibitory law can't be put in operation short of five or six years, if then. It is also believed that a local option law would receive the approval of the Supreme Court, as it once did, and that it could be put in force in about two years. How best to deal with the subject of saloons, then, resolves itself into a question of expediency—of policy, if you please. Is it better to curtail the evil influence of saloons by a local option law, and educating the people up to the objective point of ultimate prohibition, or keep them in full blast for an indefinite period? A majority of the popular branch of the late legislature thought curtailment, in the absence of power to abolish, was the best policy for the well-being of their constituents. In accordance with this belief, they enacted a law which failed in the senate. In brief, this bill provided that the qualified voters of cities, towns and townships every two years should vote for or against license; in localities where they voted "No," saloons should be closed; where they voted "Yes," saloons might be continued by paying a definite tax of \$500 instead of a maximum of \$100. Now, for some cause, no doubt satisfactory to himself, "A Layman," who professes and doubtless does believe in "the criminality of the liquor business," opposes this proposed option law and becomes, not willingly, but by the force of a blurred mental vision, the sub-ally of the saloons to continue their existence in localities where their presence is hateful. W. H.

Vincennes, March 14th.

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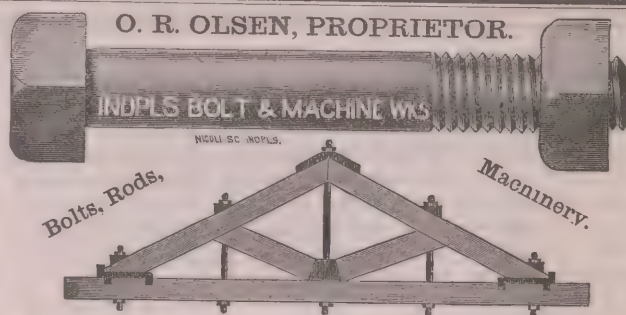
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## Solomon Under Divine Inspiration.

"Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise." "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not at the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder."

## St. Augustine as a Witness.

Drunkenness is the mother of crime, the root of vice, the wreck of chastity, the spring of evil, the overthrow of reason, the ruin of the body and a loathsome disease of the soul. Sobriety is the mother of virtues. It puts to flight sin and crime, shuns the danger, is faithful

to duty, and rules over the home and the family with care and moderation.

## Pope Pius IX. on Temperance.

Drunkenness, it is certain, fosters and stimulates every species of strife and wickedness, as the inspired Word teaches. By it morality is vitiated, a neglect and contempt of divine things is gradually superinduced, social order is shaken, public tranquillity is jeopardized and families reduced to want. We exhort you to vigorously urge onward the total abstinence movement.

## Lyman Beecher Still Speaks.

I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be engaged in the traffic, to show that he is not involved in the guilt of murder.



## INDIANAPOLIS.

"In a Nut Shell," a couple of weeks ago, crept into our columns while we were napping. Brother Goodwin of the *Christian Advocate* is a wide awake writer. He is in favor of temperance. He says some strong things, but he put these political questions in a way that is not agreeable to some very good people. We have heard from the article in a couple of instances. Henceforth we must keep our eyes open. It is not the aim of the editors of this paper to make it a political sheet.

Rev. E. J. Gantz, pastor of the Central Christian church and editor of the *Central Christian*, is having his paper published in Shelbyville. The first number under the change is at hand. Typographically it is good. Shelbyville must have a good printer as well as a good proof reader. Brother Gantz is making a success of this enterprise.

It is proposed to complete Memorial church this coming season we understand. This church is well situated and should have a large following, there being but few churches in that part of the city and absolutely no competition by other churches of the same denomination.

We want to say to our subscribers, once for all, that this paper will be discontinued at the end of the year unless otherwise ordered. We find that there is some prejudice against Indianapolis papers among Presbyterians in the State, because of the fact that another sheet pays no regard whatever to notifications to stop the paper. So many people have been caught and then threatened that they will be sued unless they pay for all the time for which the paper has been sent, when sent contrary to orders, that they are afraid of the CHURCH AT WORK. The editors of this paper attend the meetings of Presbytery. They are pastors of congregations. They are amenable to Presbytery. They have reputations to sustain and are opposed to all dishonesty in business and all dishonorable methods. We propose sending our paper to those who want it. We will not present bills until the subscription has been sent in and will not send the paper after we have been notified to close, without an understanding.

The CHURCH AT WORK hereby extends congratulations to Rev. John Baltzy, of the First Lutheran church. We understand he has at length seen the error of his way. He is married.

If Mr. Baltzy makes as good a husband as he is a preacher, his wife will like him. We wish him and his much joy.

The ministers had an interesting session at their Monday morning meeting. Dr. McLeod read a paper, his Sabbath morning sermon, on stealing. It was timely and elicited a discussion which took in

almost everything related to that subject, from the stealing of corporations down to the thefts of the poor man. His doctrine was sound. Wherever we take advantage of our neighbor, it is contrary to the decalogue, no matter whether we do it in the name of a corporation or on our own responsibility. He touched upon banks, upon misrepresentation in the grocery or store. These meetings could be made more interesting if a larger number would attend.

Mr. Moody admits that his great work in Chicago ten years ago in the great Moody Tabernacle was defective because it drew Christians from all parts of the city, and thereby interfered with the revival efforts of the pastors in their own churches. This winter he has worked in and through the churches. The result has been most satisfactory. Hundreds and hundreds have not only risen for prayer, but hundreds have united with the churches. Every city, every Presbytery needs one or more such workers. It is no time now to discuss the question whether the church needs evangelists or not. "And He gave some apostles; and some prophets; and some evangelists; and some pastors; and some teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Y. M. C. A. evangelistic idea swung a little off from the Church. It was a good thing for the Y. M. C. A. and for the Church. Neither can get along without the other. They are drawing closer together.

## The Arms of the Church.

Briareus is fabled to have had a hundred arms, and Homer mentions him as assisting Jupiter, when all the other Olympian deities were seeking to dethrone him. He needed a hundred arms, and he put them to good use.

The Church, in her conflict against the evils of sin in this world, struggling for the glory and honor of Christ, has need of many arms, that she may do her work in many places at the same time. There are hundreds of forms in which Christian work is being done and must be done to win this world for Jesus Christ.

The Boards of our Church are some of her long arms, by which she reaches out to foreign lands and to our Western States and Territories; by which she reaches the suffering and destitute, and gives them the Bread of Life; builds up the Sabbath-school and Church; raises up the academy and college and seminary; fits young men and women for her service, sends them out as missionaries, and cares for them in destitute old age.

Another year is closing for these agencies. On the last day of March their reports will be made up, and the ring of those reports, betokening interest or apathy on the part of the Church, will depend largely on the spirit in which we enter upon another year's work. "What thou

doest do quickly" now! If there are any of these great causes to which we have not contributed, let us do so during these remaining days.

"Were the Whole Realm of Nature Mine."

It is said that the heathen have not learned how to avoid contributing to the cause of religion. They know no better than to carry money with them to the place of worship, and to cast it in liberally, even without solicitation. It is said that no heathen ever hides his face by a hymn or prayer-book while the baskets are being passed, or closes his eyes in pious meditation; nor while others are giving is he "dodging."—*Baptist Mission Magazine*.

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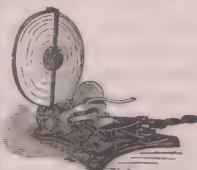
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VOL. 1.

INDIANAPOLIS, IND., APRIL 28, 1887.

No 29

## THE CHURCH AT WORK.

A weekly Presbyterian Newspaper, published every Thursday at Indianapolis, Ind.

### TERMS OF SUBSCRIPTION:

POSTAGE PAID, SINGLE COPIES.

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Drafts, Checks and Post Office Orders should be made payable to the order of THE CHURCH AT WORK PUBLISHING COMPANY.

Entered at the Post Office at Indianapolis as Second Class Matter.

Address all communications to

**THE CHURCH AT WORK,**

Presbyterian Book Rooms, 7, 8 & 9 Blackford Bk'k.  
INDIANAPOLIS, IND.

Or, personally to the

EDITORS:

E. P. WILLIAMS, Ph. D., Vincennes,  
K. V. HUNTER and G. L. MCNUTT, Indianapolis.

## THE WEEK

John E. Blaine, brother of James G. Blaine, died last week at Little Rock, Ark.

David Hoffman, convicted of wrecking the Missouri Pacific train at Dunbar, Neb., last January, was sentenced Tuesday to be hanged on July 22.

Mr. Barger, member from Pike county, Monday, introduced a bill entitled: "An act to repeal the act incorporating the Chicago Board of Trade."

Leopold Mambourg has invented an appliance for steaming locomotives by means of manufactured gas. It was successfully tried at Meadville, Pa., Friday.

A general conference of the Mormon Church, held at Provo, Utah, Friday, denounced the anti polygamy legislation enacted at the last session of Congress.

Lieut. Dannenhower, of Arctic expedition fame, committed suicide at the Naval Academy, last week. He was a victim of a sort of insanity-melancholy.

The K. of L. committee has completed its work of revising the constitution. A number of important changes are suggested, to be voted upon at the next general convention.

The Secretary of War has accepted the plans for the construction of the Illinois Central bridge across the Ohio at Cairo, which will be one of the greatest structures of the kind in existence.

The Michigan legislature will regulate the liquor business on the basis of high license and local option; drug stores selling liquor to pay the same price as saloons. The license will range from \$300 to \$700.

Speaker Pell, of the English House of Commons, has resigned, it is said owing to ill health. In the liberal quarters the feeling is general that the retirement of the speaker ushers in the downfall of the government.

Four thousand two hundred and seventy-three immigrants were landed at Castle Garden, Friday, the largest number in one day at this season of the year since Castle Garden was first used as a reception place for immigrants.

It seems that the Presidential candidates among the Republican forces are narrowed down to two men—both of them giants; James G. Blaine and John Sherman. The Democrats have no clearly defined candidates in the field as yet.

A destructive cyclone struck southeastern Kansas last Friday. At Fort Scott 17 persons were killed outright and many fatally injured. McPherson was almost obliterated. The storm was also severely felt in Missouri, and, in fact, up the Ohio valley.

## EDITORIAL.

Indiana for Christ.

The Elder-moderator overture failed to carry in the Chicago Presbytery.

Our Churches are full of undeveloped talent. Men and women in our Churches who are capable and efficient everywhere else are content to be passive in the Church. God say to each one "What doest thou here?"

We do not talk enough "religion." Perhaps we are too much afraid that it will be considered "can't." But it is better that we talk "can't" than heathenism. Why do we not oftener acknowledge God's Hand in our daily lives? We do not believe in "luck" and "fortune" and chance. Why not speak oftener of Providence? We might leave the impression more deeply that we absolutely believe in God. This would be talking to a good purpose.

It is hoped that the Assembly will make some changes in the management of "The Church at Home and Abroad." We believe in combined magazine; in the editor and in the policy in the main of the Boards. But the name can be bettered and the financial basis made more ample. Other changes have been suggested which ought to be considered by the Assembly.

The Elder-Moderator overture was defeated by the elders themselves. In some Presbyteries they have made all the speeches against it. There has been apparently an effort to create class-jealousy, between ministers and elders. Happily it has not succeeded. There is no such feeling in the Church. Our elders are worthy of honor and it is rendered them. They will not readily accept an intimation that they are mistreated.

Some of our leading Church papers are refusing to allow a discussion of the merits and demerits of "The Church at Home and Abroad." This is unwise. There is too much of the spirit of Rome and Russian states-craft in this policy. So good a publication as we have, can not be damaged by a free discussion of its position, character and future policy. It is an organ of the Church. We want to know what the Church thinks about it.

It always pays in the long run to do right and be right. We do not believe in a mercenary view of religion and morals. We do not

want to encourage a man to be honest simply because it is the best policy. If he is thus educated he may be dishonest at some time when that course may seem to be the best policy. It is right to be honest. And it does pay. So it is right, everlastingly right to be God's child and serve Him. And it will pay—forever and forever in the highest.

We are glad to have these interesting papers on early Presbyterianism in Indiana that have been in our columns. Now what we want in this decade is that we make some history. What is done during the remaining years of this century will very largely determine what the next century is to be. All religious writers and workers agree that this is a critical time for our country at large. It is a crisis for our Presbyterian Church in Indiana.

### A WORD ABOUT TIMES AND SEASONS.

The ladies of the Crawfordsville Presbyterian Missionary Society have done a wise and commendable thing, in arranging to hold their meetings hereafter irrespective of the meetings of Presbytery. The ladies of Ft. Wayne Presbytery has already done so. We earnestly hope every Presbyterian society in the state will do so. There are many reasons for it. Among them are these:

The meetings of the Presbytery and the missionary society occurring at the same time neither one of them makes the impression upon the community that might be made if they were held at different times.

The matter of entertainment is worth considering. Frequently it is a difficult thing to provide for both bodies at the same time.

The majority of the church buildings in the state have but one room. In that case the ladies go to a Methodist, Baptist or Episcopal church. They meet with gracious courtesy, but in a small church the ladies of the congregation do not like to leave their home church while a meeting is being held in it and go to a church of another denomination.

In the families of ministers it works great inconvenience. The minister and his wife cannot often be away from home at the same time. So, while the minister is away at presbytery the wife must be at home, unwilling to leave home and the children to the exclusive care of domestics.

The Missionary society might be held any other week of the year,

as well or better, and it seems to be from strange oversight that both meetings are crowded into the same week.

### NEW ALBANY PRESBYTERIAL SOCIETY.

The Fourteenth Annual session of the Woman's Missionary Society of New Albany Presbytery was held in the Lecture Room of the First Presbyterian church, New Albany Ind, Wednesday April 16th. Instructive papers upon interesting themes were presented. A beautiful tribute in memoriam of Mrs. F. C. H. Haines was given by Mrs. Wm Lewis of New Albany. The written and verbal reports of auxiliaries were generally presented. Some showed the almost pathetic devotion of a few consecrated workers in discouraging fields. A thank offering of fifty dollars (\$50.00) was donated. Miss Hartwell, returned Missionary from Siam, was present throughout the day, and in the evening addressed a large concourse in the main audience room, at which time the Secretary and Treasurer were present to Presbytery. The ladies of three Presbyterian churches of the City entertained the large number of delegates and friends from Louisville most hospitably, and gave an elegant lunch in the parlor of the church on Wednesday which proved a delightful opportunity for social pleasure. The following officers were elected for the year: Mrs. E. M. Hubbert, President; Vice Presidents, Mrs. J. W. Clokey, New Albany; Mrs. D. W. Reid, Madison; Mrs. Brewster, Corydon; Mrs. St. John, Salem; Mrs. Garrett, Hanover; Secretary, Mrs. Wm. Lewis; Treasurer, Mrs. Chas. Conner. Respectfully submitted. MRS. CHAS. A. SCHAN, Sec'y Pro tem.

### WOMAN'S MISSIONARY MEETING.

Delegates who expect to be present at the Home and Foreign Missionary meeting to be held at the time of the Assembly, at Omaha, will please send their names to Mrs. Geo. Tilden, 124 South 16th Street, Omaha, Neb., who will be happy to secure places of entertainment. Mrs. P. L. PERINE, Pres. Woman's Home and Foreign Missionary Society, Synod of Neb., 1920 Dodge Street, Omaha, Neb.

Rev. John Gerrish, D. D., of Hays City, Kansas, died last week. Dr. Gerrish was the pastor at Washington, Ind., at one time, and at other points in our State, and was well known and highly esteemed.



## SUNDAY SCHOOL.

SECOND QUARTER.

LESSON V.

MAY 1, 1897

Israel in Egypt.

COMMIT TO MEMORY VS. 12-11.

Ex. 1: 6-14.

B. C. 1635-1571.

## HOME READINGS.

- M. Gen. 49: 1-33.....The Death of Jacob.  
 T. Gen. 50: 1-14.....The Burial of Jacob.  
 W. Gen. 50: 15-26.....The Last Days of Joseph.  
 Th. Ex. 1: 1-14.....Israel in Egypt.  
 F. Acts 7: 7-19.....Jacob in Egypt. [iso.  
 S. Eph. 6: 1-2.....The Commandment with Prom.  
 S. Psalm 39: 1-13.....A stranger and a Sojourner.

## GOLDEN TEXT.

"He increased his people greatly; and made them stronger than their enemies."—Ps. 105: 24.

## LESSON PLAN.

- I. The Rapid Increase.....vs. 6-7  
 II. The King's Fear.....vs. 8-10  
 III. The Bitter Bondage.....vs. 11-14

## CATECHISM.

Q. 19. What is the misery of that estate wherinto man fell?

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

## OPENING WORDS.

The closing chapters of the book of Genesis complete the lives of Jacob and of Joseph. The book of Exodus continues the history of the Israelites. Like Genesis, it was written by Moses. Its name means a *going out*, and is so called because it tells of the departure of the Israelites from Egypt. It begins their proper history as a people, and continues it until their arrival at Sinai and the giving of the law there. It presents the nation (1) as a nation enslaved; (2) as a nation redeemed; (3) as a nation set apart to the service of the Lord. Between the death of Joseph and the events of this season a revolution occurred in Egypt. The shepherd-kings of the time of Joseph were driven out, and a new race of kings—the eighteenth dynasty of Egypt—came into power. Their chief seat of government was Zoar, in ancient Egyptian, Ta (n), called Tanis by the Greeks, and situated on the eastern side of the Tanitic arm of the Nile. By them the Israelites were made slaves.

## WHAT THE BONDAGE IN EGYPT DID FOR GOD'S PEOPLE.

1. As a punishment for sins. The Hebrews had doubtless corrupted themselves in Egypt and had become in their masses very like the people around them. This was in them a sin that could not pass unpunished. God cannot suspend his moral law even for his own people.

2. Weaned them from Egypt to make them willing to leave when God's time came. Otherwise they might have become so pleasantly settled in business, so encumbered with property that, as many ages later in Babylon, they would not be willing to enter upon the hard and dangerous enterprise of journeying to Canaan.

3. The oppression kept them separate from the Egyptians, prevented intermarriages, and preserved from the debasing contact with idolatry. It was the danger from the surrounding idolatry that was one great reason why they were sent from Canaan into Egypt.

4. Their oppression united them into one nation, binding them together in common sorrows, dangers, hopes and plans. A common enemy makes a united people.

5. It turned their hearts toward the God of their fathers. It awakened religious feelings, hopes and needs. The Egyptian gods were their enemies. Only Jehovah could be their help.

6. It fitted them to be the recipients of new instruction, laws and institu-

tions. They were a new material, without national forms or prejudices to be removed.

7. Their residence in Egypt had a vast influence on their culture, civilization and literature. In working for the Egyptians they were obliged to use the Egyptian arts and appliances, to study the great national works and the noble architecture on which they were employed; and to become acquainted with weaving, the working of metals, the homes, and the literature which was written upon bricks.—Peloubet.

## PRACTICAL SUGGESTIONS.

1. God is working out his plans of redemption even when the enemies of truth are active, strong and oppressive.

2. All seeming policy and wisdom which involves wrong-doing and oppression are really short-sighted and foolish, and react upon those who use such shrewdness.

3. National wrong-doing is the seed of national disaster. The story of Egypt's suffering begins with the story of Egypt's injustice.

4. A nation may outgrow itself. It will do so if intelligence and morals with suitable institutions do not keep pace with numbers.

5. There are lessons to be learned in the school of adversity which will never be learned anywhere else.

6. Sin is a bondage, cruel and destructive. A bondage of remorse, of bad habits, of bodily disease, of perverted conscience, of present and future punishment.

## CLOSING WORDS.

In all changes God abides the same. A new king arose in Egypt, but there was still the same Ruler over all. Nor did the Lord forget his oft-repeated promise to Israel, or leave his people in the time of their trouble. Joseph's great services were forgotten by the nation he had saved in time of famine. But the Lord remembered and watched over his chosen ones. The more they were oppressed the more they grew. Persecution never destroys God's people; it only causes them to multiply. "The blood of the martyrs is the seed of the Church." So it is with all trials. "All things work together for good to them that love God, to them who are the called according to his purpose." He trains and develops his people by the very discipline which their sins require. Observe, too, that this bondage in Egypt is a striking type of the bondage of sin. Satan is a hard and cruel taskmaster. There is no bondage so bitter as that of sin—a bondage cruel, degrading and destructive. God has provided for those enslaved by Satan, a Deliverer, one mighty to save—able to save to the uttermost. "If the Son therefore shall make you free, ye shall be free indeed."

It is reported in New York that Dr. McGlynn has received a letter from Cardinal Gibbons telling him the Pope is anxious to receive a "friendly visit" from him. There is nothing in the report of the Pope's abdicating in McGlynn's favor.—[Utica Herald.]

Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—[Robertson.]

A great part of the worker's faith in himself is made up of the faith that others believe in him.

Cod hath often a share in a little house.—[French Proverb.]

## OUR YOUNG FOLKS.

HAD AN EYE ON HIM.

"That young Brown has become a Christian, has he?" So said one business man to another.

"Yes, I heard so."

"Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out of the store, and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints;" if he stood up manfully for his new Master, and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on Sunday, he was very glad to see that Brown rested on the Sabbath day and hallowed it. Though the Wednesday evening bell never drew the merchant to prayer meeting, he watched to see if Brown passed by. Sometimes he said: "Where are you going, Brown?" and always received the prompt answer: "To prayer meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. Then he said to himself: "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."

Thus, young Christians, others watch to see if you are true; if you'll do for places of trust. The world has its cold, calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The work is pleasant and the pay good. These places may be for you when, through His strength, you have proved yourself true.

Fix an eye on Him, and he will keep you in the way.—[Congregationalist.]

## FIVE MINUTES WITH OUR GIRLS.

Every girl ought to realize that she is to be a woman, and should prepare to be a woman of the highest, best type. No one can hit a mark if he does not aim at it. The arm must be strong, the nerves steady, the sight sure. So every girl should first have a true mark, and then a sure aim.

The first object of every girl should be to have a strong body. Christ tells us that we are the temples of the Holy Ghost. Should not the temple of this heavenly guest be pure, clean and strong? When we expect an earthly guest do we not sweep and dust and put and keep in order our houses? But how much more particular we should be when the guest is sent from heaven, and is to abide with us always if we keep the temple fit for his habitation.

Every girl should feel that it is a disgrace to be ill, fretful, nervous. She should do all in her power to make her body strong and well, that the spirit in it might always send out sunshine and help.

Another thing every girl should learn, as she grows older, is to take a certain care and responsibility. Mothers should not be pack-horses, drudges, because they love their daughters. A true daughter will insist on bearing her share of care. School duties are absorbing, but they never should absorb all of a daughter's time, strength or thought. Another thing, to share the responsibility of the home life is one if not the one strong force in the development of womanly character, and all education that does not develop character is a failure.

Girls should keep their eyes open and see that mothers have new hats, dresses, bonnets, gloves as often as they need them, if possible. A shabby mother with a well dressed daughter is an evidence of selfish thoughtlessness. If the mother love is willing to give up the possession of all dainty, pretty, tasteful belongings, the daughter love should prevent such useless sacrifice. No girl ever won true admiration whose mother was neglected. Never entertain friends, girls, without your mother. Fix her up and insist that she be the hostess in her own house, unless she is too feeble. To have your young friends unacquainted with your parents is to say either that you are ashamed of them, or do not respect them. If you would hold a daughter's true position, never keep your parents in the background. A true lady is true to her position as a daughter.

Make the most of every opportunity given to you for improvement. Feel the responsibility to make the most of every talent. Do not feel that because you are young you must have a "good time." You will have a far better time if you keep your eyes open to every opportunity for improvement, helpfulness and kindness. Every day unfolds a petal of life's flower; every petal goes to make up the full flower. The flower will only be perfect, fragrant, beautiful, as each petal has developed perfectly. If these are withered, worm-eaten, the flower loses its perfectness.

You, girls, are responsible for the flower you give back to God.

Emperor William is now ninety years old. In longevity he X C d's all other monarchs.—[Philadelphia Inquirer.]

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—[Tillotson.]

Never was a sincere word utterly lost, never a magnanimity fell to the ground; there is some heart always to greet and accept it unexpectedly.

He who would make a golden gate must bring a nail daily.—[Dutch Proverb.]



OUR MISSIONARY  
BOARDS.GEN. LEW WALLACE'S OPINION OF  
MISSIONARIES.

Among the speakers before the Old Colony Congregational Club on last Forefathers' Day was General Lew Wallace, late United States Minister to Turkey, who gave emphatic testimony to the work and worth of our missionaries in Turkey, as will be seen by the following brief report given of his address:

"When abroad in the East he had found the best and truest friends among the missionaries located in Constantinople and among these good people those of the Congregational denomination seemed to predominate. I have often been asked: What of the missionaries of the East; are they true, and do they serve their Master? And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of this earth there exists a band of devout Christian men and women, it is these. I personally know many, men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, and Dwight, and others spring up in my memory most vividly. Their work is of that kind which will in the future be productive of the greatest good. They live and die in the work. *One I know has been in the work fifty years.* They are God's people, and they should be remembered and sustained by us. We cannot expect much of an impression yet on the old hard-headed Turk, but it is working. We have Bible headquarters in the very den of Mohammedanism. They are a poor people, and when they buy our books from their hard earnings it is not to throw them away, but to read them. Apostasy with them means death; and if the time comes, as come it will when they can rise up and assert themselves, then we shall see the fruit."

## THE BOARD OF PUBLICATION.

Next Sabbath is the day for the collection for the Board of Publication, our colporteur tract, Sabbath School Board. Every cent contributed to it goes to the Missionary department, to the building up of our weak Sabbath Schools, and the supplying of destitute regions with books and papers, and the Missionary labors of our pious colporteurs. Let us all contribute as we have grace to do so.

## FOREIGN MISSION NOTES.

The Presbyterian Board entered into the mission field of Mexico in 1872. What a record for fifteen years, when it can speak of more than six thousand church members, of fourteen ordained native preachers and thirteen licentiates, of a theological school in progress and two Presbyteries organized in due form!

## THE SYNOD'S RECOMMENDATIONS.

At the last meeting of our Synod it was reported that there had been raised for this Board only \$645, as follows: From Crawfordsville Presbytery, \$129; Fort Wayne, \$81; Indianapolis, \$61; Logansport, \$84; Muncie, \$51; Whitewater, \$77; New Albany, \$79; Vincennes, \$83. These are very small amounts for so worthy a cause and should be at least doubled. Synod passed the following resolutions:

RESOLVED, That the churches be requested to increase their gifts to the Board in view of its usefulness and its greatness.

RESOLVED, That our Sabbath school be urged to purchase and use the publications of the Board in their lessons.

RESOLVED, That we recommend the branch depository of the Board of Publication, located at 7, 8 and 9 Blackford Block, Indianapolis, under control of Rev. William A. Patton.

Few people know how much the Presbyterian Church has done and is doing for our American Indians. Our own branch of the Church alone has sent, first and last, four hundred Missionaries to the Indians, and about five hundred and fifty thousand dollars of Presbyterian money have been expended in their behalf, and as much more has been appropriated by the government to assist the schools which have been carried on by our Missionary teachers.

In Madagascar, where as late as 1857 nearly 2,000 people were put to death for adhering to the Christian faith, there are now 1,200 churches and 71,585 communicants. The native churches during the past ten years have given nearly \$1,000,000 for the spread of the gospel.

## PRAYER MEETING.

THE FULTON STREET PRAYER  
MEETING.

For thirty years this remarkable prayer-meeting has been kept up, at noon, within a stone's throw of the busiest center of New York traffic. The central thought of the meeting has always seemed to be that God hears prayer and that prayer is man's opportunity to ask and receive blessings from God; that prayer is a power, power with God.

Men enter upon this prayer meeting service as if it means, in the highest sense, business with the Almighty.

No one meeting gives a full idea of the work here, but it shows something of the nature of it. We insert the following, taken from the last copy of the New York Observer:

During the past week we received many cheering acknowledgments of answered prayer. A minister of the everlasting gospel in Iceland says the blessing for which he prayed and asked the meeting to pray has come and souls have been saved. A pastor, in a portion

of our own land, was heard from in strains of rejoicing. One year and a half ago he wrote from his country parish seeking the prayers of God's people at the noon meeting. There was a sad spiritual dearth in his church, and he longed for something less discouraging than this. Since prayer was made, there and here, the membership of the church has increased thirty per cent., backsliders have been reclaimed, and souls have been saved. A business man returned thanks because when in financial perplexity he sought the Lord and help came. He was enabled to arrange with his creditors for an extension of time, and now his debts are almost entirely discharged. A manufacturer who in a time of need asked prayer for help, returned thanks to God for the manner in which he was aided. A widowed mother, who a while since asked prayer for the salvation of her sons, returned thanks for hopeful signs in the case of one of them. With these and many other thankful ones we went to the throne of grace in strains of glad thanksgiving.

The value of God's promises was dwelt upon by the leader one noon. God's promises have been fulfilled over and over again, and still they hold good. We may plead them to the full. When man has fulfilled his promise there is an end of it. But God's promises know no ending. We may plead them again and again and find them good for all our needs. We pleaded the promises in behalf of the multitude from whom we heard the appeal—"Pray for us." We prayed with a mother in Michigan for her son. He is drinking and gambling and serving sin and Satan faithfully instead of serving God. Prayer was asked for a sick son in New York City, that he might be spared if God's will, and that he might be prepared by God's grace to live or to die, whichever the Lord should see fit for him to do. Friends in financial distress, some of the mentally afflicted ones, and friends sorely perplexed, were among those for whom we prayed. Prayer was asked for a father near to death and longing for a clearer evidence of his acceptance through Christ. A Christian wife asked prayer for the conversion of her husband and children. "Pray that my two fatherless sons may be converted and go to foreign lands as missionaries," was one of many requests.

A young man spoke gratefully of the help received through the influences of the noon prayer meeting. He used to pass the door of the place without a thought of entering. It was little he cared for prayer or anything else but the world. But all that was changed. He had become a new creature in Christ Jesus, and the place of prayer was as a running stream of clear, cool water on a thirsty day. He welcomed the hour and loved the place of prayer.

One value of such a meeting as this was instanced in the case of a gentleman whose wife induced him to promise to attend the service once. He regretted his promise, but determined to keep faith with his wife, and accordingly came just once. What he then saw and heard impressed him. The impression deepened and was used of God to his conversion. He is now an officer in a Christian church and an active worker.

I looked to Jesus and he looked on me, and we were one forever. —[C. H. Spurgeon.

## How Shall We Meet It?

A mighty emergency is upon us. Our country's future, and much of the world's future, depend on the way in which Christian men meet the crisis. Do you say: "I trust in God, and therefore have no fear; I believe what some one has said, 'If God intends to save the world, he cannot afford to make an exception of America.' This country is his chosen instrument of blessing to mankind; and God's plans never fail?" The difference between a true and a false faith is that one inspires action while the other paralyzes it. God saved the nation during the war of the Rebellion; but it was not by a false faith, which, with folded arms, rehearsed its confidence in the divine decrees. It was by a faith which inspired sacrifice. At the time of Paul's shipwreck, it was revealed to him that they were all to be saved; but, nevertheless, there were conditions with which they must comply, or be lost. Their salvation was certain, but not necessary; it was conditioned. I believe our country will be saved. Its salvation may be certain in the counsels of God; but it is not necessary. I believe it to be conditioned on the Church's rising to a higher spirit of sacrifice.—[Our Country.

## THAT ETERNAL THING.

A convict on being removed from one prison to another, was asked how he liked his new home.

"Not at all," was the reply.

"Are you not clothed and fed as well here?"

"Yes, better."

"Is your labor harder?"

"No, not so hard."

"Are you not treated with kindness?"

"Yes."

"Then why not like it?"

"Because I am allowed to speak to no one. I go to the table and sit and think; I go about my work all day to think; and at night the iron door shuts me in my solitary cell to think, think, think! and I can not endure it."

Can the mind contemplate a more dreadful condition than the remorse of a lost soul thinking through an endless eternity?—[Religious Telescope.

I have been enabled to commit my soul to Him who says: "Him that cometh unto me I will in no wise cast out," and who is "able to save to the uttermost." These two texts have been as sheet-anchors, by which my soul has outrode many a storm when otherwise hope would have failed. "In no wise" takes in all characters, and "to the uttermost" goes many a league beyond all difficulties. I recommend these anchors; they are sure and steadfast.—[John Newton.

In the parable of the talents the servant is cast into outer darkness because he was unprofitable. God expects us to succeed.



## THE CHURCH AT WORK.

A WEEKLY Presbyterian Newspaper for the people of Indiana.

Published every Thursday. Only \$1.00 a year.

Every family in the Church in Indiana can afford to take our paper and we ask you to subscribe.

## EDITORS:

E. P. WHALLON, Ed. D., Vincennes.

R. V. HUNTER, and G. L. MCNUTT, Indianapolis.

H. S. Bonsib is our Field Agent.

THE GENERAL ASSEMBLY of the Presbyterian Church in the U. S. will meet in the Second Presbyterian Church, Omaha, Nebraska, on Thursday, May 19, at 11 o'clock A. M. The opening sermon will be preached by the retiring Moderator. The undersigned, the Committee on Commissions, will be present in the lecture-room of said Church on Wednesday, May 18, at 3 P. M., and also on the 19th, at 8:30 A. M., for the purpose of receiving the credentials of Commissioners.

WM. H. ROBERTS, S. C.

WM. E. MOORE, Perm. C.

## THE CARE OF OUR WEAK CHURCHES

BY REV. F. M. GILCHRIST.

The system of supply and control published by you in March last, was adopted by New Albany Presbytery, with the exception of a few verbal changes. And I believe the problem for our State can be solved by

1. Efficient care and wise "grouping" by Presbytery; this secured through an efficient Home Mission Committee and Presbyterian Missionary.

2. A sustentation fund is indispensable, and I heartily favor Synodical sustentation. We must pay salaries of \$800 or more or we cannot keep efficient men when we get them.

3. A system of supply, such as we have in Crawfordsville and New Albany Presbyteries, is a grand thing, as by it we can utilize efficient laymen, give employment and opportunity to old ministers and others who can not assume the regular care of a field, and also without friction bring ministers seeking fields before the churches.

The money is the great lack just now with our Presbytery, and has been. We can't keep good men when we get them. If a good sustentation fund could be raised for the State it would be just the thing. In addition get the fields well arranged and build parsonages.

Notice that the opposition to a Synodical Missionary comes from the two Presbyteries which have the largest number of feeble churches, but at the same time have tried the system mentioned far enough to believe it the best. Why not employ four men in the State, one to two Presbyteries, to co-operate with Presbyterian committees in the grouping and supply of the churches, and let them talk up Home Missions and Synodical Sustentation wherever they go. It will not do to compare Indiana with its 312 churches with Kentucky, which

has only 96 churches, and where, beside the Synodical Missionary, they have three Presbyterian Missionaries. If three or four men were employed by Synod and the State districted, these men could meet occasionally as the Home Mission Committee of Synod, or Executive Committee, whatever you please to call it. One of the number could be designated as chairman and, if necessary, receive an extra amount of salary, and it be made his business to bring about harmony of action all over the State, while he would only have one-fourth of the territory to travel over and look after. I have had this in mind for two years past. I am satisfied that you will find that very few of the ministers and elders in our Presbytery will favor a Synodical Missionary if they have to help pay him. It would be impossible to keep Presbyterian Missionaries in most of the Presbyteries and have a Synodical Missionary, too.

This Presbytery enjoyed more of Father Little's services than any other, as his home was here, and yet would vote decidedly for Presbyterian rather than Synodical Missionaries. With a good Home or Sustentation Fund I would feel like shouting "Eureka."

## REMINISCENTIAL

PAPER VII.

Seven is the perfect number and it is my intention to "give you a rest" as the boys say, in these garrulousities I will begin at the beginning. In the fall of 1844, I saw my first Indiana Presbytery and fell in love with it, and have never lost that first love. It was at a rural congregation called Oxford, not far from Dayton, Tippecanoe county. It was then strong and flourishing. The minutes of the assembly show that year an addition of 44 on examination, the whole number 75. In 1849 the membership was 105. A few years after there was not a member. Not long ago I officially signed a long legal document, a quit-claim deed of Crawfordsville Presbytery, to a parcel of ground, called a graveyard, of the old Oxford Church. That was the end. That killed it. I have a theory that no Presbyterian Church dies except by suicide. There are many ways of taking one's own life. Some Churches die from starvation, some from gluttony—all the act or want of action of the dead Church. No outside force can take its life. We have on our roll a church of two members—a man and his wife—showing no signs of dissolution.

Father Carnahan told me the cause of the death of the Oxford Church was a little pig, not worth fifty cents. Two families got into a dispute about the ownership of that pig, etc., etc. One after another left the scene of conflict. The coroner's verdict might have been: "Death from spiritual trichina. Requiescat in pace."

But at that Presbytery—1844—it was a grand rural Church, under the pastoral care of one of the noblest men who ever preached in Indiana. His co-presbyters were remarkable men, all of them long gone to their heavenly reward. There I first saw M. M. Post and Joseph G. Wilson. Samuel Stub was an old acquaintance. The pastor, James Aikman Carnahan, was a man to arrest attention as soon as you saw him. Large, well formed, easy in movement, and when he spoke, either in conversation or from the pulpit, he was commanding. His physical strength was very great. There are traditions of this sort: Going to an appointment he came across a lot of men trying to roll or lift a log. Dismounting, he easily more than doubled the force of several men at the work. In his old age he told me with pride that he had great trouble in "keeping poor." He had such good chances to speculate in the new lands and growing cities. Still, for many years, he lived under the shade of the largest apple trees I ever saw. As little switches he had carried a half dozen of them on horseback for many miles, planted them in his lot and watched their growth and eat the fruit. It was a very pleasant thing to walk under those trees and hear the good man tell of his life work. He was born in Nicholas county, Ky., Dec. 2, 1802, and died at Dayton, Ind., Jan. 19, 1879, 77 years old. A very beautiful tribute to his memory was delivered at his funeral by Dr. Tuttle.

Aside from his very successful pastorate of nearly fifty years at Dayton, he did a great deal of evangelistic work in other churches, helping other pastors in supplying vacant pulpits. He loved to preach. He loved to see souls come to Christ, and he was often gratified. He gave commandment that when his body was in its coffin, his family alone in the parlor should kneel in silence around it. They did so. And at that solemn, silent moment his son was converted and is now preaching the gospel. Can we doubt the joy of the sainted father at that moment?

Dr. Tuttle said at the funeral: "When Father Carnahan died, the last survivor of the founders and of the first board of trustees of Wabash college passed away." And it seems to me no more appropriate epitaph can be carved on the stone that shall mark the grave of Carnahan than this: "A devout Christian, an able pioneer missionary and one of the founders of Wabash College." JNO. M. BISHOP, Vesper Cliff.

## McCORMICK THEOLOGICAL SEMINARY.

The most successful year in the history of McCormick Seminary closed April 7th. There have been 110 students this year, of whom 23 were in the graduating class. The examination was close and rigid

lasting eight days, but there was no failure among the 110. The closing exercises were held in the "Church of the Covenant." Four of the class were chosen by lot to speak. J. W. Fulton, who goes to Ft. Wayne, Second, spoke on "The Emotional Element in Preaching." O. A. Smith, who goes to Frankfort, on "Truth in Personality." N. D. Hillis spoke on "Man Building the Preachers Aim" and A. A. Wallace, on "The Nexus of the Pulpit."

In the absence of the President of the Board, the class was addressed by President Fisher of Hanover who is Vice-President, and also by Prof. Curtis, the Chairman of the Faculty.

During its last session Lane Seminary had forty-nine students. Of these there were seniors, 17; in middle class, 16; in junior class, 16. Twenty-four of these students, nearly one-half, were from Ohio.

## FRIENDS TEXAS COLONY.

Those interested in the above settlement, and such as are looking for Western or Southern homes should send two cents to the undersigned for circular report, telling how to get good lands on 30 years time.

PARIS COX,  
Estacado, Crosby Co., Texas.

## BOOK REVIEWS.

THE FIRST KHEDIVÉ. Lessons in the Life of Joseph. By the Rev. Daniel March, D. D. The story of Joseph is one of the most charming bits of biography to be found either in sacred or profane literature. In this new volume the author has made most vivid and real the scenes and incidents of this delightful narrative. He takes the reader back into the days of the story and describes the places and the people and the customs of that early time with such truthfulness and fidelity, that we seemed to be actual spectators of or participants in the occurrences of which we read. But the highest value of this book is not its faithful pictures of time and places, but its practical teachings drawn at every point from the story of Joseph. Dr. March is, first of all, a preacher, and he has not forgotten his sacred calling and commission in this volume. Every chapter, after giving its portion of narrative, closes with its practical lessons. This will make the book of great value to teachers, especially while we are passing over the lessons on Joseph. Presbyterian Board of Publication, pp. 432. 60 illustrations. Price, \$1.50.

"DR. TRENT'S COUSIN. By Helen B. Williams. Miss Williams has already shown herself a writer of good and helpful words in her former books, "Dorothy Dorchester," "The Hastings," etc. She touches life from the practical side, seeking to teach religion, not in its theory of morals merely but as applied to daily conduct and habitual disposition. The present volume is planned to teach the meaning of St. Paul's wonderful thirteenth of Corinthians. The characters are well drawn and are not by any means too saintly for very actual life. The story is full of interest and the lessons are clearly taught. Incidentally many valuable suggestions concerning Christian work are given. Presbyterian Board of Publication. 16mo, pp. 334. \$1.25.



## SYNOD OF INDIANA.

**FOWLER.**—Rev. Charles White, D. D., has entered upon his work at Fowler. We wish prosperity to both minister and people.

**SALEM.**—Rev. Theodore McCoy has entered upon the work of Presbyterial Missionary for Louisville Presbytery and changes his home to New Albany, Ind.

**CRAWFORDSVILLE** Presbyterial Woman's Missionary Society made a Decennial Thanks offering of over \$60, at the tenth annual meeting, to aid in putting up the stairs in the Mary Allen Seminary.

**VINCENNES.**—The annual report of the Vincennes Church was as follows:—Elders, 5; Deacons, 6; Added on examination, 12; on Certificate, 18; Whole number of communicants, 320; adults baptized, 2; infants baptized, 14; Sabbath school membership 250. Contributed to Home Missions \$100; Foreign Missions, \$103; Education \$23; Publication, \$21; Church Erection, \$21; Relief Fund, \$100; Freedmen, \$22; Sustentation, \$10; Aid for Colleges, \$23; General Assembly, \$38.50; Congregational, \$2500; Miscellaneous, \$50.

**VINCENNES PRESBYTERY** has during the last four months been served by Rev. J. P. Fox as Presbyterial Missionary. One-third of his time has been given to Salem Church which has been in his charge for some years. He has given the balance of his time to the weak and vacant churches, preaching at West Salem, Bruceville, Poland and Koleen. West Salem and Bruceville have been greatly benefitted, eight new members having been received into the latter and sixteen into the former. Such work is needed in all our vacant fields. No church is hopeless if it is taken hold of earnestly and courageously in the love and spirit of Christ.

**RUSHVILLE.**—The Rev. W. H. Sands was received by the Whitewater Presbytery from Muncie Presbytery at the spring meeting, and a call placed in his hands from the Rushville congregation. He was installed April 27th at 7:30 p. m., the Rev. Wm. Lorrence, of Greensburg, preaching the sermon. Rev. G. L. Hughes, of Shelbyville, charging the pastor, and Rev. L. H. Heuch, of Connersville, charging the people. During the six months that Bro. Sands has been with this congregation, the Sabbath School has more than doubled, a young people's meeting organized, and good work has been done by the Missionary Society. Fifteen members have recently been received into the church, eight adults and seven infants having received baptism.

**EVANSVILLE.**—The Presbyterian Churches were never in better shape than now, in our city.

The Walnut Street Church has recently expended \$6,000 in repair-

ing and renovating their church building. The auditorium has been newly frescoed and carpeted; new steps have been put in the entry; the gallery has been removed from the auditorium. The lecture-room and parlors have been newly furnished. The salary of the pastor, Rev. L. M. Gilleland, has been increased to \$2,000. They report 40 members received during the past year.

Grace Church, under Rev. J. L. McNair has had a good year. They have received 47 new members during the year, and have contributed to all the Boards of the church—the first time for a great many years.

The First Avenue Church, under Rev. David Van Dyke, has added 41 members during the year to its roll.

The membership of the three churches is now very nearly equal. First Avenue reporting 250; Grace 255; Walnut St. 260.

**RICHMOND.**—The dedication of the new church occurred last Sunday, under the direction of our beloved pastor, Dr. I. M. Hughes, assisted by Dr. Morris, of Lane Seminary, and Dr. Barus, of the Grace M. E. Church, opposite, that Church not holding services in honor of the event. A large crowd was present, and the new church, decorated with flowers, received unbounded praise. The services consisted of voluntaries, organ and vocal solos, responsive readings, invocation, and a sermon by Dr. Morris, who preached an eloquent, ornate and scholarly discourse, full of divine truth. A statement of the cost of the Church was read by William G. Scott, whose gift of \$10,000 did so much toward starting the Church building fund. It showed the total cost, organ, windows and furniture included, to be about \$30,000; all but \$3,500 of which had been subscribed. In response to a call for help, \$700 was collected in the contribution baskets. In the afternoon the Sunday School held its dedicatory exercises, and in the evening Dr. Morris preached again. The new Church is built in the stately and ornamental Norman style of architecture, a style which is winning its way in rapid favor in this country, and has been largely used in England and on the continent of Europe. It is a branch of the Gothic, and was introduced by the Lombards, who settled in Sicily and in the east, forming an important element among the population, which controlled medieval Greece and Constantinople. The Sunday School and the auditorium are on the same floor. The latter department is 60x60 and will seat six hundred people. The pulpit and the organ are in the northwest corner, toward which the floor dips. The apartment has four entrances, on two streets and the corner. The wood-work, trusses, seating, etc., is finished in birch. The windows are

stained glass and of a most elegant pattern. The new organ was used in a recital Friday night by Prof. Eddy, which was a pronounced success.

C. R. L.

## PRESBYTERY OF WHITEWATER.

In addition to the items published last week you may insert the following:

Rev. W. H. Sands was received from the Presbytery of Muncie and arrangements were made for his installation at Rushville; Rev. William Torrence to preach; Rev. T. L. Hughes to charge the pastor and Rev. T. H. Hench to charge the people.

Both the Assembly overtures were answered in the affirmative.

Rev. T. L. Hughes was appointed visitor to Lane Seminary.

The Report of Rev. J. D. Thomas, Presbyterial Missionary, showed good work done.

S. C.

## VINCENNES PRESBYTERY.

In addition to the items published two weeks ago, the following business was transacted:

Rev. W. R. Higgins was received from the Presbytery of Muncie and a committee appointed to install him over the Moffatt Street Church of Terre Haute.

Rev. J. F. Flint was received from the Presbytery of Bloomington and arrangements made for his installation over the Mt. Vernon Church.

Rev. Thomas Nield was received provisionally from the Presbytery of Transylvania, and the Stated Clerk was authorized to enroll his name as soon as his letter shall be received.

Vincennes Presbytery was incorporated and a board of five trustees elected, with the office located at Terre Haute.

Rev. David Van Dyke was appointed visitor to attend the approaching examination at Lane Seminary.

The following appointments for temporary supplies for the coming six months were made:

Rev. Thomas Smith to spend at least one Sabbath at Washington. Rev. Thomas Nield to visit Carlisle, Pleasantville and Worthington, and if the way is opened, to supply them permanently. Rev. J. H. Meeter to supply Koleen as often as the way shall open up. Rev. J. S. Robertson to supply Poland and Olive Hill at least one Sabbath. The time for each of the above appointments is left to the convenience of the parties concerned.

Revs. T. Calvin Stewart, B. Condit and E. P. Whallon, Ph. D., were appointed to prepare the history of Vincennes Presbytery.

Adjourned to meet at Mt. Vernon, May 10th, at 7:30 o'clock p. m.

BLACKFORD CONDIT, S. G.

If your foot slips, you may recover your balance; but if your mouth slip, you cannot recall your words.—[Ancient Proverb.]

## RELIGIOUS NEWS.

The Rev. Theodore L. Cuyler, D. D., is spending a short vacation in the South.

The new tabernacle building at Ocean Grove, N. J., which was destroyed by recent storms, is to be immediately rebuilt.

The Trinity Methodist Church, which is now under contract to be built in Denver, Col., will cost, when completed, with the lot, \$100,000.

A deep religious interest prevails in the First Baptist Church of Troy, N. Y., and Dr. L. M. S. Haynes has thus far baptized sixty converts.

A revival is in progress among the pupils of Oxford Female College, Ohio. Of the 125 pupils almost all have consecrated themselves to the Lord Jesus.

A State organization of the Young People's Society of Christian Endeavor has been completed in New Jersey, and a State Conference will be held next October.

Nearly two thousand women connected with different churches in Brooklyn have formed an auxiliary society with the hope of improving the condition of workingwomen through united Christian effort.

In the Orthodox Friends Church at Haynesville, Ohio—a village of about 800—Elwood Scott, an eminent minister of that Society, has just closed a series of revival meetings, which resulted in 120 conversions.

The theological students in Boston University (Methodist) have formed a sort of Salvation Army band, which marches around the streets with a cornet to gather an audience, and then holds services on the street or in the hall.

The hundredth annual meeting of the Philadelphia Methodist Episcopal Conference has just closed. The old topic of sustentation for poorly paid ministers was discussed. The Conference expressed itself as opposed to the proposed changes in discipline.

The White Cross Army, in connection with the Young Men's Christian Association of New York held its second anniversary the other evening in the large hall at the Association Building, beginning at eight o'clock. The meeting was addressed by several speakers of note.

Protestant ministers are protesting against a bill now before the Quebec legislature proposing to place crucifixes in all the courts of law for the purpose of strengthening the oaths of witnesses. They claim that it is an improper effort to make Romanism the state religion.

Special meetings in Lincoln Park Congregational Church, Chicago, began last October. The interest was, naturally, greater at the time of Mr. Moody's work with that church, but some fifty or more persons had been converted before Mr. Moody's coming, and the work is still going on.

The Shaker Society, while over a century old, is said to number only 17 societies, averaging from 100 to 200 members each. Maine, New Hampshire, Massachusetts, Connecticut, New York, Ohio, and Kentucky are the States in which they exist, and their numbers are diminishing.

The friends of the training school for lay workers and Bible-reading in Chicago, which is advocated by Moody, announced that the sum of \$250,000 had been pledged for its support, and that gentlemen interested in the enterprise have the question of locating and suitable buildings now under consideration.

A number of active Baptists of Orange, N. J., decided, a few days since, to build a new Sunday School edifice, and in less than an hour after this decision they had subscribed nearly every dollar of the \$250,000 needed. The dimensions of the new building will be 75 by 100 feet, and will accommodate 1,000 scholars.

The Methodist Protestant Church at Bridgeton, N. W., the Rev. W. D. Stultz, pastor, is in the midst of an extensive revival. Over one hundred and twenty conversions are reported, all but twenty of whom have united with the Methodist Protestant Church, and a number of others are expected shortly to follow.

Gen. Sherman in a recent dinner speech administered this neat and deserving rebuke to the news-gatherers of our daily papers: "I have been here a good deal, and I have never seen anything of the crime of which I have read. A man may walk the streets all day and see nothing of it. He may go out in the evening and see nothing of it. It has seemed to me sometimes that the modern press went searching and seeking dirty spots in the back yards."

The Young Men's Christian Association has become an immense institution. According to a report read at the twenty-first anniversary of the Philadelphia Branch, there are in this country more than nine hundred associations, with 110,001 members, and property worth \$4,000,000; \$750,000 was collected for their current work, and \$250,000 received in bequests and subscriptions for buildings. Most of this "round million" was given by those who support the churches, church work, foreign missions, colleges and other philanthropic movements. What are the secularists, agnostics, infidels, and spiritualists to compare with this? Their unbelief is both barren and poisonous.



## WOMAN'S WORK.

CRAWFORDSVILLE PRESBYTERIAL SOCIETY.

The Tenth Annual Meeting of the Woman's Missionary Society of Crawfordsville Presbytery at Attica, Ind., April 13 and 14, 1887, was characterized by good attendance, unusual interest, and marked enthusiasm. One of its members has pronounced the meeting a "perfect one." Twenty-seven of the thirty-six organizations in the Presbytery were represented by fifty delegates, each one of whom was fully convinced of her welcome and of her share in the conference by the kindly words of greeting to us on Wednesday morning by Miss Purviance of Attica. This was not the first thing on that first day of the assembly as it followed the half hour prayer and praise meeting led by Mrs. Stauffer of Rockfield, and shared by all the women present, many of whom gave some thoughts of God's help in times past, and assurances of his presence in the days to come.

Mrs. Bishop, President, worded our thanks as she accepted this heart and home opening of these fellow workers. In her address following she urged the necessity for systematized work in all of our missionary endeavors, more this year than ever, because our opportunities of sending the Word into "all lands" is greater. She hoped we would remember as we gave time and strength and money to the work, that the Lord looks not at what we give, but at what we have left.

The Roll Call was responded to by the delegates from the several societies, with short accounts of their year's work, showing encouraging features and indications of earnest planning and execution. The mite-boxes of the Montezuma Society, made of baking powder cans, covered with blocks of crazy work, have proved so enticing that they held at the end of the third month \$9. Another society has secured new interest from correspondence held with other auxiliaries. A number of S. S. organizations were reported where the review Sunday afternoons, every quarter, is given up to Mission exercises, and one penny-collection each month goes to this cause. Mrs. J. C. Foster, Vice-President, of Fountain Co., told of an all day anniversary meeting last week of the Beulah Society, where an unusually happy time was had—"one reason perhaps I enjoyed it so was that it occurred on my own birthday."

After the Devotional Exercises in the afternoon, greetings were given from the Attica Methodist Missionary Society, by Mrs. Carrie Finny, and from the Baptist Society, by their president.

Mrs. Eva McKinney Milligan in a paper on "Shall we keep up these auxiliaries" likened these lesser societies to the tiny tendrils on the

rootlets of the oak, clearly showing their incomparable value. She further said in our villages there was apt to be a narrowness of thought among the women, whose ideas centered on the cares of the house, cares not in themselves ignoble, and that this grand subject of missions carried our thoughts and our gossip outside of these perishing household affairs.

In "What we need," Mrs. Belle McEwen urged willingness, doing our very best ourselves, without worrying about the more and better work others, measured by our minds, ought to do.

A suggestive paper on "Boys' Work," prepared by Mrs. E. P. Kellogg, of Lebanon, was read. She hoped we would rightly value these boys, because to them will soon belong the control of this entire work. A discussion followed, opened by Mrs. J. A. Campbell, and participated in by Mrs. Hayes and others, giving grand results interesting the boys.

The report of the committee on "Change of Time," by Mrs. Smart, chairman, suggested that clause of the constitution be changed so that the time and place of the W. M. S. annual meetings be arranged by a committee, irrespective of the meeting of Presbytery, which report was accepted. Mrs. Martin, Mrs. Bessie Robinson and Mrs. Frank McKinney were appointed as this committee.

Mrs. Dr. Lewis presented the report of the Committee on Freedmen, and gave an urgent appeal for our Mary Allen Seminary. A letter from Mrs. J. B. Smith was read, pleading the same cause; and on Thursday morning it was decided to give the collection of the night before, \$20, towards the stairs of the seminary, which sum was increased to \$60 by immediate donations.

Miss Anna Claybaugh, of Frankfort, suggested as some "Methods of Work and Interest for Young People," telling missionary stories to the wee ones, having all know of this cause through a S. S. organization, and in Bands and Societies studying carefully the field—one country at a time, learning all of its characteristics and the customs of the people; then the names at least of the missionaries now on the field, and of those who have done effective work, so that we can pray for them intelligently and more earnestly.

The children's Half Hour, conducted by Mrs. Jennie Nave, of Attica, served as an object lesson to us, consisting as it did of songs and recitations by the S. S. scholars. Two of the primary scholars especially interested us. Miss Madge Nave with a sweet recitation, "Whichever way the wind blows is best," and Master Martin in the face of obstacles endeavoring to do his best in a recitation.

A half hour was spent very informally, but profitably in asking

and answering questions, and in giving and hearing "experiences." Two of the papers being postponed until Thursday, our afternoon session closed at four with singing, and with accepting an invitation from our Attica hostesses to lunch with them again at 5:30 in that "upper room," where a bountiful repast was served, and a most delightful social time followed, where we could not only see and recognize familiar faces, and exchange greetings, but also meet for the first time those whose names were known already to us, and have a short talk or a long talk, without the painful impression of "talking out in meeting." These luncheons, for there were three of them during those two days, gave us a feeling of unity with Presbytery, and with the Presbyterian Church at large, and by a nearer acquaintance with our co-laborers, our common cause seemed dearer.

At the evening session, in connection with Presbytery and under the direction of the Moderator, we heard the result of our Treasurer's counting of the pennies—two hundred and fifty thousand pennies—and listened to a concise decennial report of the Crawfordsville Presbyterian Missionary Society. All that we Societies had ever done, our Presbyterian Secretary told us; alike of the failures and the successes, and because we knew and were interested in each other the report was most interesting. Business of Presbytery occupied the rest of the evening, a sermon by the Moderator and the ordination of O. A. Smith by Dr. Tuttle, who after a few most happily selected words, gave the same charge which Paul so many years ago gave to Timothy.

Four most interesting papers were heard on Thursday morning, "Shall I go?" from Miss Meigs, of Romney, which was continued by Mrs. Jones, of Newtown, in a spicy article on the "Responsibility of those who do not go." An "Outlook" by Mrs. Vater, of Lafayette, and "Systematic Giving" by Mrs. Bessie Robinson, of Delphi.

The Committee on Nominations reported as follows: President, Mrs. L. S. Essick, of Crawfordsville, in place of Mrs. Bishop, who after six years' faithful service resigned on account of ill health. Recording Secretary, Mrs. Ada B. Falley, Lafayette; Corresponding Secretary, Miss M. T. Garrett, Delphi; Treasurer, Mrs. Thos. G. Rainey, Lafayette. The nominees were elected with no dissenting vote.

### LOGANSPORT PRESBYTERIAL SOCIETY.

The eleventh annual meeting of the Woman's Missionary Society of Logansport Presbytery met in Monticello, 9 o'clock A. M., April 13, 1887.

In the absence of the President, Mrs. Bartholomew, Miss Clara Hitchcock presided in a most creditable and acceptable manner.

The enrollment of delegates

showed the number to be 44, outside of Monticello. Seventeen churches were represented.

Cordial greeting was given in behalf of Monticello by Mrs. M. McCollum, and responded to by Mrs. Horning, of Logansport.

Reports from each of the three secretaries were full of interest and showed that each had given painstaking care to the record of all that fell under her department.

The treasurer's report showed the following: Contributions received during the year beginning March 20, 1886 and ending March 20, 1887, for Foreign Missions, \$1,026.47; Home Missions, \$546.92; Freedmen, \$1,512.65; Incidental, \$27.10. Total, \$3,113.14.

The topics including "Organization Among our Young People," "How Can We Make Our Meetings More Devotional," etc., were presented. Carefully prepared essays upon the subjects, "The Land to be Possessed" and "Our Representatives out West," were listened to with interest.

Much enthusiasm was manifest in all the reports of the work at Crockett, Texas, and resolutions were adopted expressing confidence in and sympathy with the work of all the teachers there. It is plain that Mr. and Mrs. Smith hold a warm place in the hearts of Monticello people, and the same kindly friendship is felt throughout the Presbytery. The officers for the ensuing year are as follows:

Pres. Mrs. A. V. Bartholomew, Valparaiso; first Vice President, Miss C. M. Hitchcock, Michigan City; second Vice President, Mrs. S. N. Willson, Valparaiso; Recording Secretary, Mrs. M. E. Hume, Plymouth; first Cor. Sec., Mrs. E. P. Thomson, Plymouth; second Cor. Sec., Mrs. Julia McDonald, Logansport; third Cor. Sec., Mrs. I. N. Crawford, Logansport; Treasurer, Mrs. W. K. Wright, Mishawaka; Auditor, Mrs. Wm. Judkins, Mishawaka.

The devotional hour in the forenoon led by Miss Hitchcock, and in the afternoon by Mrs. Dickey, were of deep spiritual earnestness. Perfect co-operation marked the work throughout the day, and intelligent plans for advances in the year to come were adopted. The evening session was held in common with the Presbytery. Home and Foreign work was presented, the former by Rev. E. P. Thomson and the latter by Rev. S. N. Willson, of Valparaiso. A liberal contribution of \$21.67 was received.

To the many who contributed to the success of the meeting, the thanks of the Presbyterian Missionary Society are cordially extended.

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Where a man has placed himself, thinking it the best place for him, there he ought to stay, and to abide he hazard, taking nothing into reckoning, either death or anything else, before deserting his post.—[Marcus Aurelius.]



## TEMPERANCE.

KNIGHTS OF LABOR AND SALOON KEEPERS.

A correspondent signing himself "A Knight of Labor," criticises Sam Jones' assertion that in a procession of Knights of Labor recently in Baltimore, he saw saloon keepers acting as marshals, and riding on horseback, while the poor men walked. He says that saloon keepers are excluded from the order, and that, consequently, the marshals on that occasion could not have been saloon keepers. The procession may have been laboring men, and only one division of them Knights of Labor, and whisky men have been the marshals of the whole affair.

We are very glad to know that the Knights of Labor have adopted so wise a rule. The Protestant Churches, the life insurance companies, the respectable secret societies, have no room in them for saloon keepers. The railroads are becoming, also, a great temperance society, refusing to employ men who deal with these social pariahs, these moral lepers, the saloon keepers.

But the Knights of Labor want to go farther. They want all of them to quit drinking, or the saloon keepers will be the bosses of just as many as do drink. Not all the Knights of Labor drink, and not all the laboring men—but two-thirds of the money spent for liquor in this country is spent by laboring men, and for all of these the saloon keeper is on horseback while they walk. The Chicago Tribune says:

"It has been shown by careful, painstaking calculation that the wage classes of the United States squander upon alcoholic drink over \$500,000,000 a year. Nearly all these wage workers live in cities and towns. The remaining \$250,000,000 drunk up in the United States is spent by the capitalists, professional, middle-man and farmers, representing three-fourth of the whole population, and best able to spare the money they waste. The one-fourth of the population who can least afford it pay two-thirds of the entire liquor bill of the nation. They literally destroy \$500,000,000 of their yearly earnings, and worse than that, damage themselves. Liquor drinking wastes their time, squanders their wages, injures them mentally and morally, leads them to the commission of crime, and to the abuse and impoverishment of their families. Nearly all the poverty and misery of which the wage workers complain are caused by liquor. The impelling motive of these strikes for more wages is largely to make good the loss of these five hundred squandered millions which they need for their better subsistence and the procuring of homes. The aim of these labor combinations is to obtain from employers another \$500,000,000 without stopping the awful waste on liquor. At the end of five years' time, if the wage workers would stop the use of liquor, they would have a capital of \$2,500,000,000 and the earnings of that capital. If this were invested in railroad bonds they would own half the railroads in the United States at the end of five years. Liquor lies at the bottom of their trouble. It is nearly always the cause of their misery and poverty and discontent."

No intelligent man can read these words of the Tribune without feeling that the drink question is the greatest question now before the American people. The right settlement of this question would do more to solve the labor question and better the condition of the laboring classes than all the strikes that were ever inaugurated.

RHODE ISLAND.

The saloon document recently sent out from Detroit declares prohibition to be a failure in Rhode Island. On the contrary, Governor Wetmore says: "All things considered, I think it may fairly be said that as good results have been obtained in its enforcement as could have been reasonably anticipated; and as an evidence of this I may cite the official records of the police departments of the cities of Providence and Newport, whose statements, which I assume to be correct, indicate a large reduction in drunkenness, and of that class of disorder and misery which intoxicants provoke and stimulate."

The Providence Journal says: "The most obvious result of the law is the abolition of open selling to any and all comers. Throughout the State the public saloon is reported unknown. This, of course, is a very decided gain. The temptations placed in the way of the young and heedless by open bar rooms at every corner have been removed; and, in consequence taking the State as a whole, there was a marked falling off in drunkenness and cognate offenses during the last six months of 1886, as compared with the corresponding period of 1885."

PROHIBITION IN KANSAS.

Thousands of men, who, a few years ago, opposed prohibition, or doubted whether it was the best method of dealing with the liquor traffic, have seen and frankly acknowledge its beneficent results and its practical success. The temptations with which the open saloon allured the youth of the land to disgrace and destruction; the appetite for liquor, bred and nurtured within its walls by the treating custom; the vice, crime, poverty, suffering, and sorrow of which it is always the fruitful source—all these evil results of the open saloon have been abolished in nearly every town and city in Kansas. There is not an observing man in the State who does not know that a great reform has been accomplished in Kansas by prohibition.—[Gov. Martin.]

The Rev. Narayan Sheshadri writes from India to Geo. H. Stuart, of Philadelphia, that there is now a Young Men's Christian Association in Bombay numbering nearly 500 members, who are doing good religious work on the island and in the harbor. They have their own hall in that great city.—[N. Y. Evangelist.]

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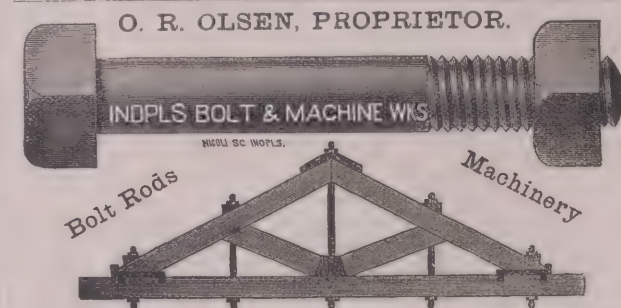
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## INDIANAPOLIS.

Roberts Park M. E. Church was never in a more prosperous condition.

The Sixth and Eighth Churches of Indianapolis ought to be united under one pastorate.

The pastor elect of the Ninth (colored) Church will begin work within a few days.

Rev. J. A. Rondthaler will return from his visit in the East this week in time to preach next Sabbath.

Rev. F. W. Weatherwax is to be installed over the churches of Southport and Acton the 4th and 5th of May.

The Evangelical Ministers Association has been invited to meet with the North Baptist congregation next Monday morning.

The Rev. G. W. Bainum, of Greencastle, goes as delegate to the General Assembly, from the Presbytery of Indianapolis.

A class of elders and deacons was ordained and installed in their respective offices last Sabbath in the Sixth Church.

Two additional elders were installed in the Seventh Church last Sabbath evening, making a session of eight. Five deacons were also inducted into office the same evening.

The Rev. N. S. Dickey read a paper before the Ministers' Meeting, last Monday morning, on "Early Presbyterianism in Indiana," which was unique. It was full of valuable information and most interesting in its details. Mr. Dickey has agreed to furnish THE CHURCH AT WORK with some "recollections" from time to time. We are anxious to hear from Bishop, Hutchinson, Vannuys, Tuttle and others, men who have long been in the State and who are familiar with the early history of our Church. Brethren, stir up your musty manuscript and memories. The masses will enjoy your letters.

Bethlehem (Pa.) papers contain an account of the golden wedding of Rev. Mr. and Mrs. Ambrose Rondthaler, parents of Rev. J. Albert Rondthaler, pastor of the Tabernacle church, on the 20th inst. The reception to former parishioners and pupils, Mr. Rondthaler having been both pastor and teacher, lasted from 8 o'clock in the morning until 10 at night, the first callers being the Trombone choir of the Moravine church, who played several appropriate airs. Mr. and Mrs. Rondthaler had ten children born to them but two of whom lived to see this anniversary, and both of whom were present—Rev. J. A. Rondthaler and Miss Emma Rondtealer, a teacher in the Moravian parochial school at Bethlehem.

Rev. T. J. Lamar, Professor of Greek in Maryville College, and Stated Clerk of the Synod of Tennessee died at his home in Maryville, recently, aged 60 years.

## OUR NEW MISSIONARY MAGAZINE.

The Indianapolis Presbytery desires to put on record the following minute and overtures to the General Assembly touching "The Church at Home and Abroad."

The fact that our new magazine, "The Church at Home and Abroad," has already reached a circulation of more than 25,000 copies, is sufficient evidence that our last General Assembly acted wisely in making provision for its publication. Such a magazine ought to commend itself to every family in our church, and its cheapness ought, with proper management, to secure for it at no distant day a circulation of at least 100,000.

But in order to make our magazine far more popular and far more useful, some changes are desirable while others are imperatively demanded. The name of the magazine, for example, is very awkward, and, in the judgment of this Presbytery, it ought to be changed immediately, for there is a good deal in a name. There are no good reasons why, as a church, we should arrogate either to ourselves or to our official organ the title of "The Church." We have not been slow to criticize our Episcopal brethren in this regard, and, therefore, we ourselves should avoid that piece of folly.

Further, this Presbytery can not approve of the feeling which has thus far prevented our magazine from being an advertising medium for all proper objects for which it may be sought. Such a policy seems to this Presbytery not only unwise but wholly indefensible. A magazine that if properly conducted would be largely circulated, not only in our own land, both north and south, but also in Great Britain and Canada, ought to be made as attractive and as instructive as possible. But this cannot be done unless ample facilities are afforded to the editor and publisher of the magazine. A fund ought to be placed at their disposal that will secure for the magazine the very best workmanship in every department. Such a fund can easily be secured by opening the magazine for advertisements and by paying due attention to that department. In this way the editor would be able to secure the best talent in Christendom, both in the departments of letters and of art, and this ought to be done without delay.

Hence for these and other reasons the Presbytery of Indianapolis respectfully overtures the General Assembly, which is to meet in Omaha, and begs it to take such action as will secure these most desirable results.

The following resolutions are submitted to the Assembly for its adoption:

RESOLVED, That the name of our new magazine, "The Church at Home and Abroad," be and is hereby changed to "Our Church."

RESOLVED, That the editor and

publisher of "Our Church" be instructed to take at once all proper steps to secure for the magazine the patronage of advertisers.

RESOLVED, That the receipts thus obtained be used as far as necessary to add to the usefulness and attractiveness of "Our Church."

RESOLVED, That the quarterly publication of the receipts of the Boards, for which provision was made by the Assembly, is to be regarded as an essential feature of the magazine.

Unanimously adopted by the Presbytery of Indianapolis in session April 13, 1887, at Indianapolis, Ind.

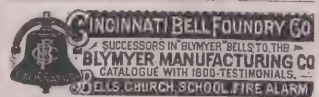
Attest, DAVID R. LOVE, S. C.

## OBITUARY.

The telegraph last week announced the sudden death of Rev. John Gerrish, D. D., on Sabbath morning April 17, while attending Presbytery at Downes, Kansas. For a number of years Dr. Gerrish was an honored pastor in this State, serving with ability and great acceptance, the Churches at Clinton and then at New Washington. Then for a series of years he was a successful pastor at Homer, Michigan—then at Washington, Daviess county, Indiana, then at Kansas, Ill. For several years past he has labored as pastor at Hays City, Kansas.

Mr. Gerrish was a man of sterling integrity, a faithful friend, full of kindness, an excellent Presbyterian, a good preacher, always in his place, ready for any duty.

Only last January he and his excellent companion celebrated their golden wedding and at the same time, assisted by Rev. Simpkins, of Salina, Kansas. He united his only daughter and child in marriage with Rev. Henry S. Little, D. D., Synodical Missionary of Texas, and a son of Rev. Dr. H. Little, so widely a favorably known in Indiana. How clearly God says in such events, "What thy hand findeth to do, do it with thy might." Our life work will soon be done.



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VOL. I.

INDIANAPOLIS, IND., MAY 5, 1887.

No 39

## THE CHURCH AT WORK.

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Drafts, Checks and Post Office Orders should be made payable to the order of THE CHURCH AT WORK PUBLISHING COMPANY.

Entered at the Post Office at Indianapolis as Second Class Matter.

Address all communications to

**THE CHURCH AT WORK.**  
Presbyterian Book Rooms, 7, 8 & 9 Blackford B'k.  
INDIANAPOLIS, IND.

Or, personally to the

EDITORS:

E. P. WHALLON, Ph. D., Vincennes,  
R. V. HUNTER and G. L. MCNUTT, Indianapolis.

## THE WEEK

The total amount of trade dollars redeemed to date is 5,643,000.

The Canadian Indians number 128,761, of which 17,267 are in Ontario.

A farmer near Lake Benton, Minn., found a vein of soft coal three feet from the surface, and was offered \$5,000 for an eighty-acre tract.

A resolution of sympathy with Ireland and expressing regret that coercion is about to be resorted to, is adopted in the Ontario legislature by a vote of 59 to 28.

The inter-state commission has suspended for seventy-five days the operation of the fourth section of the law on the Northern and Southern Pacific, Atchison, and St. Louis and San Francisco roads.

The number of emigrants from Germany who passed through Hamburg, Bremen, and Stettin during the year 1886 was 60,671, or a decrease of over 23,000 from the previous year, when 88,900 persons left the empire.

The new Mahdi has sent a message to the Khedive warning the ruler of Egypt that unless he is recognized as the true Mahdi he will overwhelm the Khedive as completely as has been the case with his generals.

The Queen of the Hawaiian Kingdom, accompanied by a princess and a number of high officials, arrives at San Francisco, Cal. The Queen is on her way to England, to attend the jubilee celebration of Queen Victoria at London.

A well bored at Herscher, Ill., to secure water for stock, throws out a barrel of dark brown oil each day. Experts from Pennsylvania pronounce it fine lubricating oil, worth \$9 per barrel, and they have leased land to sink several wells.

The bill for the total prohibition of the liquor traffic in that colony is defeated in the assembly of Newfoundland only by the casting vote of the speaker. Having come so close to passage, confidence is felt that it will certainly pass at the next session.

The bill permitting pool selling on race-tracks in New York, passes the assembly and now goes to the senate. It allows pooling not to exceed thirty days during the season on any track. If the horse thieves don't put in their claims to the New York Legislature for the license of their "business" now, they need blame nobody but themselves if they are overlooked.

The proposition to amend the Mexican constitution, so as to allow one re-election of the President, passes the Mexican House of Deputies by an overwhelming majority. The amendment, if approved by the Senate, will go to the several State Legislatures for ratification. If ratified by a majority of the States, President Diaz can with propriety be a candidate for re-election.

## EDITORIAL.

Are you sure that you ever led a soul to Christ?

"He that winneth souls is wise." This should be the occupation of each Christian.

Are you contented to go on to wear a starless crown, or to be saved yourself as by fire?

Salvation means something more than being saved ourselves. It means coming into a life in which we seek to save others.

"Ye must be born again." Christ said that without this new birth one cannot see the Kingdom of God. What effect should this truth have upon the Christian, as he looks around and sees so many unsaved ones? He knows that they are lost, and that Christ is their only hope. And what is the Christian going to do about it?

The St. Louis Evangelist is one of our brightest and best exchanges. It has some excellent correspondents. It is wide awake. It makes no pretensions to be a literary magazine. It is a religious newspaper, and that is the crying need of the Church to-day. The people of Indiana are learning that a religious newspaper can be had and is within their reach.

A proselyting church is a very poor affair. It is not living according to the golden rule. It is not developing a kindly spirit between itself and other churches. It is not bringing "Christian Union" about by such practices. It is a divisive spirit and influence. Work on the outside world is the kind that proves Christian life and power. And yet we know of some churches that talk a great deal about "Christian Union" and yet devote a large share of their energies to proselyting from other communions.

Col. Ingersoll denies emphatically the statement of Geo. A. Sheridan that he appealed to the editor of the North American Review to suppress Judge Black's reply to his article, published some three or four years ago. Let that be as it may—Black's reply was not published in the Review and Col. Ingersoll's article was published in the Review. Black was compelled to go to a Philadelphia paper in order to get his answer before the world. But Mr. Ingersoll has been so thoroughly crushed by Father Calvert, of New York, a priest of the Catholic Church, that we should think he would be the last man to refer to that discussion. Sheridan, Wendling and Calvert have shown

Mr. Ingersoll to be a falsifier, a blatherskite and a villain. Religion has nothing to fear from this fading apostle of unrighteousness.

Prof Swing has written a paper on "natural gas and the dangers of tapping the earth." He holds that when the gas is let out from the bowels of the earth that there will be depressions, and that the waters will rush into these depressions, creating lakes and seas, destroying valuable property and lives. It would be astonishing to find that the crust of our earth was based on a gaseous foundation. Indiana had better beware. This gas craze and real estate boom may sound the doom of our commonwealth. What a chain of lakes we should have should the State of Indiana some day drop down and the waters of Lake Michigan come rushing in upon us. The live citizen will be prepared with his boats and oars and sails, if Prof. Swing is right. All of which leads us to the conclusion that Prof. Swing would better continue preaching the gospel and leave science alone. He ought to know more about the business of saving souls than he does about natural gas and the effects of tapping the earth.

Christian union will never take place until there is a spiritual reformation. The differences existing between the churches have largely grown out of human ambition, metaphysical differences and a carnal heart. Churches that claim to be "The Church" and The Only Church need the sanctifying Spirit of God. No single branch of the christian church possesses all good. Such nonsense as apostolic succession will never be a basis upon which all churches can stand. There is truth not contained in Calvin's Institutes. Likewise there is truth that John Wesley emphasized but moderately. But little would be gained by a union in name of denominations which are so built up upon non-essentials. When christian people can center upon the essentials of christian doctrine and see that these distinctions which create denominations are nothing, then we may talk of union. Let us have an outpouring of God's Spirit, a deeper penitence and more fervent piety, broader views, more generosity one for another, and then we have union.

The Indiana Phalanx, quoting from the Indianapolis News, makes this statement: "Judge Walker said, 'The public was not educated up to prohibition.'" We wish to remark that Judge Walker said

nothing of the kind. He wasn't there. Judge Walker made no speech—wasn't a member of Presbytery. By the way, it would be interesting to know who was the author of that report for the News. There are but three names mentioned as opposing prohibition. Prohibition wasn't opposed. This sentiment was clearly expressed—that the Presbyterian Church was in favor of prohibition when there was any power to enforce it, and that is the sentiment of Presbytery. But Presbytery refused to oppose such temperance laws as can be enforced. Fanaticism is intolerant. The two doctors referred to in that article made some remarks—others made remarks also. It would be hard to write an article that had less truth in it than the report that temperance was opposed in the Indianapolis Presbytery. The article on "spineless Presbyterians" throws a false coloring upon all that was said and done. "Truth will prevail." The Phalanx claims to be the friend of truth, but it must make a better effort than this or it is worthy of neither belief nor respect.

We are especially gratified over the report of the amounts raised for missions by Indianapolis Presbytery. Last year we gave \$4,240 to Home Missions. This year we give \$2,381 more or \$6,821 in all. Last year we gave to Foreign Missions \$2,762. This year we give to Foreign Missions \$3,388 or 626 better than last year. We find a gain in the amount given to all the Boards except one—Church Erection, from which there has been a falling off of \$85. Ministerial Relief has advanced \$144. Board of Freedmen has received \$143 above the amount given last year. Sustentation received \$73 more than last year. The Board of Aid for Colleges received but \$90 an advance of \$5 over last year. \$52 more were raised for General Assembly Something like \$12,000 more money was raised for congregational purposes and \$10,000 more for miscellaneous purposes than last year, showing a pleasant increase all along the line.

Sir Walter Raleigh asked a favor of Queen Elizabeth, which he frequently did, to which she replied, "Raleigh, when will you leave off begging?" "When your Majesty leaves off giving," was the reply. So long must and may we continue to pray.

Committees are appointed in all our Presbyteries to write the history of our Indiana Church. There is valuable material to be gathered.

no. 30



## SUNDAY SCHOOL.

SECOND QUARTER.

## LESSON VI.

MAY 8, 1887.

## The Child Moses.

COMMIT TO MEMORY VS. 7-10.

Ex. 2: 1-10.

B. C. 1571.

## GOLDEN TEXT.

"The Lord is thy keeper."—Ps. 121: 5.

## LESSON PLAN.

- I. The Child Hidden.....vs. 1-3  
 II. The Child and the Princess.....vs. 4-6  
 III. The Child's Training.....vs. 7-10

## HOME READINGS.

- M. Ex. 2: 11-25.....Moses in Midian.  
 T. Ex. 3: 1-12.....The Call of Moses.  
 W. Acts 7: 17-36.....The Voice of the Lord.  
 Th. Psalm 121: 1-8....."The Lord is thy Keeper."  
 F. Psalm 124: 1-8.....The Lord on our side.  
 S. Psalm 12: 1-8.....Help Sought.  
 S. Psalm 27: 1-14.....Deliverance Looked For.

## CATECHISM.

Q. 20 Did God leave all mankind to perish in the estate of sin and misery?

A. God, having out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer.

Verse 1. "And there went a man of the house of Levi," a descendant of Levi, "and took to wife a daughter of Levi, also meaning a descendant. She was the aunt of her husband, though possibly younger.

2. "And the woman conceived and bore a son, and when she saw him that he was a goodly child." His fine appearance probably did much to persuade the princess to receive him. "She hid him three months." This was because of a recent edict that all male children should be slain.

3. "And when she could not longer hide him," possibly on account of an anticipated search of her house, "she took for him an ark of bulrushes," or papyrus, "and daubed it with slime," the mud of the Nile, "and with pitch," bitumen, "and put the child therein; and she laid it in the flags," the rushes, or papyrus plant of another variety, "by the river's brink."

4. "And his sister," Miriam, "stood afar off to wit," to know, "what would be done to him."

5. "And the daughter of Pharaoh came down to wash herself at the river." This may have been for the mere pleasure of a bath, or as a religious worship, the Nile being considered a god. "And her maidens," her companions, probably of high rank, "walked along by the river's side. And when she saw the ark among the flags, she sent her maid," servant, "to fetch it."

6. "And when she had opened it she saw the child; and, behold, the babe wept. And she had compassion on him and said: This is one of the Hebrew's children." From the complexion, features and general complexion she recognizes the child and, probably, also takes in the circumstances of the case at a glance.

7. "Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?" No Egyptian woman would have nursed a child of the despised enslaved race. Miriam was probably incited to this by her mother, but she shows remarkable tact in saying just the right thing at the right time and no more. She was at this time but twelve years of age.

8. "And Pharaoh's daughter said to her, Go. And thine maid went and called the child's mother."

9. "And Pharaoh's daughter said unto her, Take this child away and nurse it for me. I will give thee thy

wages. And the woman took the child and nursed it." The child was for the time as the mother's own, save that nursing as she did under the royal command, it was safe from the destroyer.

10. "And the child grew, and she brought him unto Pharaoh's daughter." At what age the future deliverer of Israel was transferred from the care of his mother to the palace and court of Egypt, we are not informed. It would seem from the history that he was old enough to have learned the principles of his ancestral religion, in which his mother would not fail to instruct him.—Bush. "And he became her son." He became a member of the royal household, and was carefully trained and educated as a prince. "And she called his name Moses," a name of Egyptian origin, meaning "son," or, literally, "to draw forth," "and she said Because I drew him out of the water."

## PRACTICAL SUGGESTIONS.

1. God's watchful providence is over all, and not only over a few chosen ones. If God cares for the grass of the fields and the birds of the air, how much more for immortal souls.

2. God prepares long before-hand for his works of salvation. Even during the days of darkness and the seeming supremacy of evil, his plans of redemption are being carried out.

3. The plans of men for destroying good are often compelled to be the means of cherishing and strengthening the good cause.

4. No one can value the life of one little child.

5. A little girl by one speech changed the history of the world.—F. Johnson.

6. Pharaoh's daughter went out to incidental duty. She strolled thoughtlessly along the river bank. But she was on an errand of the Almighty. So life's daily walks, its most ordinary pursuits, are surrounded in God's providence by opportunities on which destinies may swing.

7. God has many training schools for his children—the home, contact with the world of learning, conflict with temptation, the necessity of great decisions, helping fellowmen, retirement and communion with God and with nature.

8. There comes to every one a time when he must choose between God and the world. Sometimes between religion, poverty and glittering vice, between despised good and popular evil.

9. We are often disappointed at first in our efforts to make men better. They are not ready or we do not work in the right way.

10. We see in all this narrative the union of the divine and the human, in history and in the progress of redemption.

## HAVE YOU A BIBLE OF YOUR OWN?

The teacher should aim at creating a love in the student for the Bible. Every child should own a copy. If it is a present from father, mother or friend, all the better. The money now spent for helps, excursions and confections would in a short time be sufficient to present each member of the school with a Bagster Bible that would last for life. A system might be adopted in which all scholars coming from the intermediate department would be presented with a Bible. Let this Bible be their constant companion in all the services in the school and Church. Teach them some system of marking passages. Let every text of sermons heard be marked and the date

and minister's initials written on the margin. Fill the blank pages with autographs. Every year will increase the value of the book. By and by it will be filled with fragrant and precious memories.—[Selected.]

## THE INFERIORITY OF LESSON LEAVES.

We want the scholars in our schools to become familiar with the Bible as an unbroken, undivided revelation. There is one plan by which much can be accomplished in this direction. Let us no longer use "leaves" with the lessons on them. There is a right use for lesson helps; let us have the helps as now printed with the omission of the Scripture text. Such a help would drive us to the Bible for the lesson. The space on the helps now occupied by the lesson might be utilized by a section from the catechism. The result would be a double blessing. The Bible would be restored to its rightful place in the hands of the scholars and the catechism would be introduced into the schools.—[Selected.]

## STUDY THE WHOLE BIBLE.

I sympathize with the declaration, "That the child now closes his Sabbath School career with less actual knowledge than he might gain in a single year under better plans and methods." The present system of lesson leaves in the Sunday School is beyond all other causes responsible for this state of things. No one ever has gained or ever can gain an intelligent idea of the Scriptures from these "leaves." It would be as easy to gain an idea of a noble tree, with its trunk, branches and foliage, from a leaf of it as to get an idea of the Bible from a lesson leaf; as easy to judge of the magnificent mosaic from a single piece.—[Selected.]

## THE FIFTH INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

The fifth international (tenth national) Sunday-school convention will be held in the city of Chicago, June 1, 2, 3, 1887. Delegates are expected to be present from all the States and Territories in the Union, and from the British North American provinces.

Each State, Territory and province is entitled to one delegate for every 40,000 inhabitants, to be appointed by the proper officers of the State, Territorial and provincial Sunday-school associations.

Delegates only will be permitted to participate in the business of the convention; but all Sunday-school workers may attend and enjoy the benefits of the meeting. Entertainment will be provided for—regularly accredited delegates, and reduced rates granted at hotels for all who attend. Indiana is entitled to sixty delegates, and they'll be there—every one of them—for there is no State in the Union which is wider awake in Sunday-

school matters than our own Indiana.

Mr. J. M. Hitchcock, 148 Madison street, is chairman of the committee on arrangements in that city, to whom letters of inquiry may be addressed.

The attention of officers of the county associations in this State is specially called to this notice, and all are urged to see that full statistics of their respective counties are forwarded to the State statistician, Mr. Jasper Finney, Indianapolis, and the annual "penny collection" to the undersigned.

C. D. MEIGS, JR.,

Treasurer Indiana Sunday-school Union, 16 and 18 West Washington street.

## A HYMN.

## THIRSTING FOR GOD—PS. 42.

BY REV. G. W. BAINUM.

Tune—Dulcimer.

As panteth the wild deer for cool water brooks  
 So panteth my soul after Thee;  
 I pine for my Savior, my thirsting soul looks  
 To Him in its deep agony.

O where shall I find Him who dwelleth in light,  
 Or how in His presence appear?  
 My tears are my portion by day and by night,  
 I pour my complaint in His ear.

My soul is afflicted, my spirit cast down,  
 The tempter still mocks me in pride: [crown,  
 "Where now is thy God," thy best joy and thy  
 Why doth He in darkness still hide?

Dread seas over-roll me, their wild billows break  
 With tumult of noise and alarms; [take  
 Yet His love will preserve me and soon He will  
 And fold me to rest in His arms.

Oh, God, I will praise Thee, and, trusting, I'll wait  
 Till morning's bright rays shall outshine;  
 Lo now I behold through the wide-open gate,  
 The smile of the Father Divine.  
 Greencastle, Ind., Nov. 2nd, 1886.

## EXAMPLE.

Mr. Spurgeon tells the following story as illustrating the power of example and the care to be exercised in the influencing of others for good or evil:

"When I go to Mentone the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is danger of my passing through the gardens to the gambling tables. No! But a friend of mine once related the following incident to me:

"One day M. Blanc met me, and asked me how it was I never entered the grounds? 'Well, you see,' I said, 'I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it were not for respectable persons like yourself, who come to my grounds, I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself, you do not, by your presence in my grounds, contribute very materially to my revenue. Numbers of persons, who would not have thought of entering my establishment, feel themselves quite safe in following you into my garden,' and from thence to the gambling table the transition is easy.

"After I heard that," said Mr. Spurgeon, "I never went near the gardens."



## OUR MISSIONARY BOARDS.

THE MONTHLY CONCERT.

The Missionary subject for May is Siam. It is excellently presented in the April number of "The Church at Home and Abroad." We do not see how any one who wishes to be intelligent in regard to God's work on earth can afford to be without this magnificent Missionary magazine: It ought to be in every home, read by parents and children.

The subject for this month, Siam, is one of the deepest interest. We here insert a rather long article, taken from the Presbyterian Observer. It is well worthy of careful reading and study:

### SIAM AND HER RELIGION.

BY THE REV. S. S. SHERRILL.

Siam, the country set apart for May, to which thought and prayer specially is directed in the order of our missionary field, is the chief state of Indo-China. The native name, Muang Thai, signifies the "Kingdom of the Free." It is 1200 miles in length and about 350 in extreme breadth, and the entire area is estimated at from 190,000 to 290,000 square miles. Population is stated from 5,000,000 to 6,300,000. It is divided into forty-one provinces, each governed by a Phaja, or functionary of the highest rank. There are numerous districts beyond the limits of the kingdom proper as the Laos, Malay and Cambodian dependencies, which are more or less under subjection to Siam, and pay tribute to her government. Siam itself pays tribute to China, but it receives in commercial advantages, more than a return in the remission of duties, etc.

The northern dependencies are mountainous, being allied to the great system of the Himalayas but the kingdom itself is a vast plain. The Great river of the country, the Nile or Siam, is called by foreigners, Meinam, but the natives give this name to all the rivers and distinguish one another by adding the name of the chief town or city. Thus Meinam Bangkok is the river of Bangkok. This river, like the Nile of Egypt, overflows its banks periodically through a wide district of country, making it equal in fertility to any quarter of the globe.

The climate of Siam is for a tropical region, salubrious, the missionaries who have resided there, speak highly in its favor.

An advanced system of agriculture has, of late years, been introduced, and the soil is so rich that the smallest outlay of capital and labor is rewarded by abundant harvest. Rice and sugar are the principal crops. Aquila or eagle-wood, is a special product valued for its perfumes, and is on this account, extensively used at funerals, marriages, and other ceremonies in Eastern Asia.

Among the animals, the most fam-

ous is the elephant, which abounds in the forests. It is against the law to kill the elephant, being considered the property of the king. "A variety known as the white elephant, is held in the highest veneration which is due to the prevailing opinion that he is supposed to be the incarnation of some future Buddha, and will therefore bring blessing on the country which possesses so great a treasure." He is richly provided for, covered with ornaments, inhabits a building attached to the palace, and is tended by a staff of officers, etc.

The natives of Siam proper, the Thai race, form about a third of the entire population. "They are gentle, timid, careless, and almost passionless." They are given to lying whenever their interest is to be subserved, though it is said apologetically not to be a national characteristic. "The Siamese are inclined to be idle, inconstant, and exacting, but sincere and very affectionate in their domestic relations. About a third of the whole population are Chinese, who are great emigrants, but who wherever they go, preserve their own language, customs, costume, habits and social organization."

The annals of the Siamese begin about five centuries before Christ. But nothing authentic of the history of the country is known till 1360, in which year Aguthia the former capital, was founded.

The present dynasty ascended the throne in 1782. Missionaries, both Catholic and Protestant, have been operating in Siam since the year 1828, but until lately success has been much retarded by native supineness.

The religion of Siam is Buddhism, which is so styled from Buddha, the founder. It originated, like Brahmanism, in Hindostan, and for a time shared the honors of popularity in that country, but subsequently losing prestige in India, was vigorously propagated throughout the whole of Asia, being the religion of Ceylon, China, Japan, and the countries adjacent. Buddhism, as a form or system of belief and worship, is a study in itself, which requires acquaintance with its origin and history in forming an accurate estimate of its merits and demerits. As in the case of Brahmanism, there are some things inculcated which from a moral standpoint, are worthy of commendation, but as a whole, it is a mere fulmination of human conceits and fancies, superficially wearing the aspect of wisdom, like the philosophies of our latter-day agnostics, in which all that is worth knowing is that which is beyond knowledge, and the best thing to do is that which perforce cannot be performed. "Buddhism is the assumption that human existence is on the whole miserable, and a curse rather than a blessing. This notion, or rather feeling is like transmigration, common to Buddhism

and Brahmanism. It is difficult for a European to conceive this state of mind or to believe that it can be habitual in a whole people; and many signal errors in dealing with the Indian nations have arisen from overlooking the facts." The Indian, even when he looks robust, has little intensity of animal vitality; and therefore bodily existence has to him little attraction.

This is manifested in many ways. The punishment of death has little or no terror for them, and is sometimes coveted as an honor. Even in addition to the little value of their present existence, they have the most undoubting assurances that their soul, if dislodged from its present tenements, will forthwith find another with a chance at least of its being a better one.

"The adoration of the statues of the Buddha and of his relics is the chief external ceremony of the religion. This with prayer and the repetition of the sacred formulas, constitute the ritual. The centres of the worship are the temples containing statues and the topes, or tumuli, erected over the relics of the Buddha, or of his distinguished apostles, or on the spots consecrated as the scenes of the Buddhist act. The central object in a Buddhist temple, corresponding to an altar in a Roman Catholic church, is an image of the Buddha, or a dagoba, or shrine, containing his relics. Here flowers, fruits and incense are daily offered, and processions are made with singing of hymns."

With all their admiration of the Buddha, it is claimed that they have never made a god of him. Buddha is no greater than any mortal may aspire to become. "The prodigious and supernatural powers ascribed to him are simply in accordance with the Indian ideas, for even the Brahmans, believe that, by virtue, austerities, and science, a man may acquire power to make the gods tremble on their thrones."

The element in Buddhism which gives it advantage over all others competing for favor in past times, apart from the Christian religion, is the universal charity which is inculcated. It, unlike Brahmanism, makes no account of caste, and gives promise of salvation to all, being as to this a reaction against the exclusiveness of Brahmanism. "A sense of duty extending from the narrow limits of the household, the village and the country, to the widest circle of mankind, a feeling of sympathy and brotherhood towards all men, the idea, in fact, of humanity was first pronounced by Buddha. This led to that remarkable missionary movement referred to, which, 300 B. C., sent forth a succession of devoted men who spent their lives in spreading the faith of Buddha through Asia."

The authority to which we are indebted for these quotations closes with these judicious remarks: "It would be superfluous to attempt

any refutation of the religion of the Buddha. The fundamental errors of the system are apparently enough—it would be easy to make it look ridiculous—but this is not to depict, it is too caricature. The only true account of any religion is that which enables the reader to conceive how human beings may come to believe it and live by it."

We may see how much there is in these fancies of the untaught pagan world to justify the record which God, in His great mercy, has been pleased to give of His own mind and will. The effort to fathom the mysteries of creation and of man's being and destiny, apart from God's own Word, is alike futile and unsatisfying. It is only when God reveals Himself in the person of His Son, the Lord Jesus Christ, that the heart of mankind responds with a sincerity that assures the world that there is a true religion and a perfect peace in God. The way to Siam, China, and all the nations that have been groping in darkness these many past centuries, is open to the missionaries of the cross; and by this sign we are sure to conquer and enlist these nations on the side of God, and His "so great salvation."

Prayer to this intent is what is now needed, and the monthly concert of prayer for missions is the central point of missionary interest. The assembling together of the people of God "as the manner of some is," and the united offering of their heartfelt desires unto God in behalf of the cause of missionary labors and the conversion of the heathen, will not be in vain. He will hear the people when they cry unto Him, and Jesus shall see of the travail of His soul in the day of His merciful visitation, and be satisfied.

### RICH TOWARD GOD.

One of the wealthiest farmers of Southern Illinois once escorted his guest (a delegate to a Sunday School convention) up to the dome of his handsome mansion, where a grand view of the surrounding country could be obtained. "Look over here to the west as far as the eye can reach, I own all that land." "Do you see those cattle away off there to the north?" "Yes, I see them." "Well they are mine, and all that land belongs to me." "Now face the east, and south, and every foot of land that you see is mine. In short, if you take eight miles for a radius and describe a circle with this dome as the center you have included only my land." "Well," said the guest. "You are indeed a rich man. You own land in this direction, and in that, but," raising his finger to the heavens, "how much, my brother, do you own in that direction?"

It is not so easy to ruin him with whom the pressure of Christ's hand yet lingers in the palm. —Shorthouse.

Two wrongs will not make a right.—English Proverb.



## THE CHURCH AT WORK.

A WEEKLY Presbyterian Newspaper for the people of Indiana.

Published every Thursday. Only \$1.00 a year.

Every family in the Church in Indiana can afford to take our paper and we ask you to subscribe.

## EDITORS:

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R. V. HUNTER, and G. L. MCNUTT, Indianapolis.

H. S. BONSIB is our Field Agent.

EARLY PRESBYTERIANISM IN AMERICA AND INDIANA.

"Aye, call it holy ground,  
The spot where first they trod:  
They left unstained what there they found—  
Freedom to worship God."

We rejoice to be able to speak thus of our patriot Christian fathers.

This freedom to act according to the convictions of conscience, when those convictions do not interfere with the rights of others, is the distinguishing feature of the present age of the Protestant Church.

The polity of the Presbyterian Church so admirably securing liberty while it protects the rights of all, argues its excellency. The Romish Church, while allied to civil government, refused this freedom. Her doctrine and modes of worship—wherever she had power, must be complied with or the offender was persecuted and made to suffer, if not destroyed.

The reformation under Luther did much to stay the tide of persecution and secure liberty of conscience. But, under Henry VIII of England, the spirit of intolerance asserted itself and Rome was never a greater enemy to liberty than for a time the English sovereigns were. This persecution drove many of the early settlers from their homes in the old world to others in the new. The Toleration act of 1689 arrested this persecution in a measure in England, but "in the American colonies," as says the historian, "where the Episcopal was the established religion, all dissenters, especially Presbyterians, continued to be harassed by fines and imprisonment, even after the Toleration Act had become the law of the kingdom. On account of these obstructions, purposely and often illegally thrown in the way by royal governors and their satellites, it happened that, though there were hundreds of Christians of Presbyterian convictions and predilections in New York, New Jersey, Maryland, Virginia, the Carolinas, little progress was made in the way of actual Presbyterian organization till near the close of the 17th century."

The internal structure of the New England Churches from the first was Presbyterian, but "Snow Hill, organized in 1684 by Rev. Francis Makemie in Maryland, was the first now positively known to have been established as a Presbyterian Church.

Mr. Makemie was an Irishman by birth, was educated at a Scotch university and is described as "a most self-denying, laboring, itinerant Presbyterian minister, traveling,

preaching and visiting in Maryland, Virginia and New York. He found the field white for the harvest and exerted himself most assiduously to obtain evangelical ministers from London, Dublin and New England."

The Presbytery of Philadelphia, organized in the year 1705 or 1706, was the first in this country—the loss of the first leaf of the records rendering the exact time uncertain. The names of seven ministers, Francis Makemie, John Hampton, George Macnish, Samuel Davis, John Wilson, Obadiah Andrews and Nathaniel Taylor, appear on the roll of members at its organization. In 1716 this Presbytery was divided into three, leaving six ministers in the original Presbytery, giving six to New Castle Presbytery and three to Snow Hill. The Presbytery of Long Island was formed the same year, and these four Presbyteries constituted the first Synod in the United States.

The churches included in this Synod were located on the Atlantic coast from Virginia to Long Island, many of these made up from emigrants from New England.

The reason why New England people fell so readily and generally into the Presbyterian Church, Dr. Morton gives in his history, as quoted from the Presbyterian Quarterly, as follows:

"The constitution of the individual church in the early history of New England was Presbyterian rather than Congregational.

This was the case with the mother church of Leyden, of which John Robinson was pastor and Brewster a ruling elder. They seem to have borrowed their idea of the proper and scriptural organization of an individual church from the writings of Calvin. In the French Reformed Church the principles of that Genevese reformer were fully carried out, and it was these French Reformed Churches which the Leyden Church took as its pattern."

But the Plymouth Church, Massachusetts, was, as all know, a branch of the Leyden Church, transplanted to this side of the Atlantic, and Plymouth Church was the pattern for the early New England Churches.

The Cambridge platform recognizes the Presbyterian constitution of the Church. It says: "The government of the Church is vested in its Presbytery of elders. The Holy Ghost where it mentioneth Church rule and Church government, ascribeth it to elders." It held that "ruling elders were appointed for the assistance of pastors in the government of the Churches and the inspection of the flocks." This platform was unanimously approved by the New England Churches of that day.

The natural development of this internal Presbyterian system would have been into Presbytery taking the oversight of the Churches in a defined region of country and

constructing a court of appeal. But the natural development was prevented, among other reasons, by that vicious union of Church and State, which obtained everywhere throughout the Christian world, from the time the Church first allied itself with the Roman empire, down to the former part of the present century. By this system discipline was exercised by the civil power. Appeals from individual Churches were not to a higher Ecclesiastical body possessing only spiritual authority, but to the civil power. This power sometimes issued the appeals in its own courts and sometimes referred the matter then to Synods or councils, called by its own authority. Hence, even when the union of Church and State was everywhere in our country dissolved they failed to provide Spiritual courts beyond the individual Church, and to this day many of them cannot be made to understand their use and necessity. Some, however, of their leading minds grasped the true view. Prominent among them was President Edwards, who, in 1750, said: "I have long been perfectly out of conceit of our unsettled, independent, confused way of Church government in the land and the Presbyterian way has long appeared to me the most agreeable to the Word of God and the reason and nature of things."

President Swift, of Yale College, held similar views. The mutual council seemed to him "a judicatory most unhappily constituted." He says: "Its existence ceases; its responsibility vanishes with its existence, as does also a sense of its authority. It has," he continues, "no common rules of proceeding." He would have the appellate tribunal a "standing body, always existing, of acknowledged authority, a court of record, having a regular system of presidents." What was this but a Presbytery? He preferred a consociation to a council, but said it was defective from the want of a still superior tribunal to receive appeals. Stone, of Hartford, defined Congregationalism as "a speaking aristocracy in the face of a silent democracy." Is it any wonder that the Puritans of New England, imbued with their Presbyterian ideas of the internal government of a church, and realizing the necessity for some outside complement to it, when they found themselves within the bounds of Presbytery and Synod, they at once hailed them as the cure of their desires?

For nearly 200 years these same reasons have led thousands of New England people to drift into Presbyterian Churches, so that it is believed that "one-half of its members have been and are of New Englanders and their descendants."

N. S. DICKEY.

Let us learn by the story of the past to be wise for the future.

## SESSIONAL RECORDS.

A correspondent writes: "Tell us just how the record of a sessional meeting should be made. There seems to be no standard for such a record that is universally accepted."

We cannot assume to set up such a standard, but there are some general rules which, if followed, would place records beyond any very serious criticism.

1. Do the business strictly in accordance with the Form of Government and make an exact record of what is done. Every one who undertakes to be a clerk of session should study the Form of Government and should watch the business carefully and see that it is transacted in a perfectly correct manner.

2. Have a proper record-book; use good ink; write legibly; use the fewest words possible; be prompt in writing up your records; have a certain form and use that form; introduce no congregational matter, unless it was brought up as a report at the meeting of the session. There should be three books, or three departments in one book. One for sessional records, one for register of communicants, baptisms, etc., one for congregational business, and the clerk should keep each one for its own special use.

3. As we said, there should be a special form to be used and it should be adhered to. Here are some points: Let the record of each meeting have a distinct date line and also have the date at top of each page or in margin opposite each meeting. Open and close each meeting with prayer and record that it was done. Write the names of each member of session present. Make record of all persons received and dismissed. If persons are received on certificate, state from what Church; if dismissed, state particularly to what Church. Appoint delegates to meetings of Presbytery and Synod and record the appointment. Reports can be made to the session of any work done or undertaken in the Church, and the fact of such report being made may become an item to be recorded, if the report be accepted. Keep clearly in mind always that the record is to state what was done in the way of sessional business, by the session at its meeting—all of this and nothing more. Keep the records in good shape, properly signed and see that they are taken to Presbytery according to the rule of Presbytery in such case made and provided.

## FRIENDS TEXAS COLONY.

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## SYNOD OF INDIANA.

**BLUFFTON.**—The Presbyterian church here has extended a call to Rev. D. H. Larety, of Rochester, N. Y.

**BETHLEHEM** Church of Logansport Presbytery will be served this summer by Dr. Cyrus A. Price, now of Union Theological Seminary.

**WEST UNION** Church of Logansport Presbytery has engaged Rev. Mr. McCombs, a student of the McCormick Theological Seminary to supply them during the Summer.

**LOGANSPORT.**—Rev. W. E. Loucks who has been seriously ill all winter is now improving and there is hope now for his complete recovery. The sympathy of all our Synod goes out to this dear brother and we all pray for his restoration to health.

**REV. DR. CHARLES LITTLE**, of Wabash conducted Communion services in the First Presbyterian church of Logansport on last Sabbath, the preparatory services on Friday night, having been conducted by Bro. E. S. Scott, of the Broadway church.

**REV. T. C. STEWART**, of Brazil, has been appointed Chairman of the Committee to prepare the history of Vincennes Presbytery. He requests each church in the Presbytery to appoint some one to write up the history of that particular church—dates, pastors, elders, buildings, progress—everything of interest and value in connection with the church, and forward to him that he may arrange the history of the Presbytery. He will cordially appreciate your assistance.

**INDIANAPOLIS.**—25 new members were publicly received in the Olive Street Church of this city on last Sabbath. The Lord's Supper was administered by the pastor, Rev. N. S. Dickey, and a new elder installed. The congregations are increasing.

**MISHAWAKA.**—We have a very interesting society of Christian Endeavor with thirty-four active members and four associate members. We hold our meetings every Tuesday evening, the last meeting in each month being a consecration or experience meeting. We have some quite young members and some older ones, who are young in the Christian life. But all take up their crosses gladly. It is beginning to be a joy instead of cross to many, to lead our meetings as they are led by the different members. Our meeting was visited by several of the young people from the South Bend society last Tuesday evening, and we had a grand meeting. We felt that God was indeed with us. A MEMBER.

**REV. JOSEPH VANCE**, D. D., formerly pastor for nearly ten years at Vincennes, Indiana, was on last Sabbath, installed pastor of the Second Presbyterian church of

Chester, Pa. He has been for the last twelve years pastor of the First church of Carlisle, Pa.

**MADISON.**—Mr. S. A. Moffett, a member of the First church and under the care of New Albany Presbytery has been invited to spend the vacation with the church at Kirksville, Iowa, having completed his' second year at McCormick Seminary, Chicago.

**SOUTHPORT.**—The church here has recently received 18 persons into its Communion. The church of Acton has been increased by ninety or more the majority of whom have come into the church on profession of faith.

These churches are greatly encouraged under the new pastorate of Brother Weatherwax.

## CHANGES OF ADDRESS.

Rev. C. S. West, from Sumter, S. C., to Lima, Ind.

Rev. J. B. Fowler, from Elkhart to Winchester, Ind.

Rev. H. B. Thayer, D. D., from Guthrie Center to Atlantic, Ia.

**DEAR CHURCH AT WORK.**—In referring last week to the failure of the Synodical overture, you add: "We all wanted to see you Bro. Little. Look out for us at Wabash next fall."

Muncie Presbytery is small, we know, and ignorant, and as the overture came originally from your large Indianapolis Presbytery, we did not know any better than to give it a small majority, 14 to 11.

But in view of the fact that Indianapolis at one time forgot her offspring, and now has repudiated it, I am sure Muncie ought to feel ashamed for giving it any countenance whatever, hence I will feel ashamed for her. I assume this right, instead of calling upon some one of my brethren, because being the leader of the Presbytery (in avoirdupois) more of that body can be humiliated in me than in any other one.

Muncie Presbytery has some good points however. The records will show that a larger per cent of our Ministers and Elders attend Synod from year to year in proportion to our members than from any other part of the State. If our brethren elsewhere had done as well, Muncie would have lost a right arm before voting as she did!

These words are prompted by your pleasant reference to the next meeting of Synod. It will delight the pastor and people of the Wabash church to have a good Synod and a large one. Hence we shall "look out" for you all, and shall treat you so well, you will want to meet here every year.

CHARLES LITTLE.

We are disposed to let Indianapolis carry the load, but come to think of it, it wouldn't be fair. It was we who did it, Bro. Little, (spelling Vincennes with a "w") but we didn't mean any harm, and we want to come to Wabash now more than ever.

## RELIGIOUS NEWS.

The Baptists of the British Empire number 4,638 churches with 469,123 members.

Twelve new missionaries are on their way from England to Madagascar, sent out by the London Missionary Society.

The agents of the Bible Society in Tokio, Japan, have been unable to meet the great demand for the Bible in that city.

The Duke of Westminster has promised to give during the balance of his life the sum of \$5,000 a year for the building of new churches.

After eighteen years' labor the revision of the Kaffir Bible for the natives of South Africa is completed, and it is soon to be put to press.

Rev. F. W. Gunsaulus, pastor of Brown Memorial Church, Baltimore, has decided to accept the call to the Plymouth Congregational Church, Chicago.

The Sultan has appointed Agob Pasha Kazazin, an Armenian, his Minister of Finance, the first time a Christian has ever been selected for that position.

The saloon men of New Orleans have combined and raised \$10,000 to fight the Sunday laws which are being strenuously enforced by the Law and Order League.

Rev. G. F. Hunting, D. D., pastor of the First Presbyterian Church, Kalamazoo, Mich., has been elected president of the Presbyterian College at Alma, Mich.

The Finns have had the New Testament for some time, and now, at the request of the Norwegian Bible Society, Lars Hatta has translated the Old Testament into their language.

The historical library of Professor Von Ranke, of Berlin, containing 35,000 volumes and 75,000 pamphlets, has been purchased for Syracuse University, and will next summer be brought across the Atlantic.


The largest evangelical church in the Republic of Mexico is the Presbyterian church in Zacatecas. It has more than 900 members. They have bought a fine Catholic church at great cost, and are advancing rapidly.


Los Angeles, Cal.—The First Church of this place reported to Presbytery, April 7, 106 additions on profession and 209 by letter. Congregational expenses, \$13,184, and benevolence to the amount of \$6,237. Four years ago this was a home mission church.

Rev. Dr. Talmage finds it necessary to enlarge the Brooklyn Tabernacle. A second gallery will be added and the organ in the rear of the platform can be elevated so as to give additional room. The Tabernacle regularly seats 2,536. The membership is about 3,700.

A meeting will be held in connection with the anniversary of the Presbyterian Historical Society, May 5, at 8 o'clock P. M., in the Tenth Presbyterian Church, Twelfth and Walnut Streets, Philadelphia, at which addresses are expected from Rev. John Hall, D. D., of New York, President of the Society, and Rev. John De Witt, D. D., Professor in Lane Theological Seminary, Cincinnati, O.

**MARRIED.**—In Auburn, Ind., by Rev. Henry A. Sawyers, April 27, 1887, Mr. Emmett Lucian Siver, M. D., of Ft. Wayne, and Miss Delle McClellan, youngest daughter of Mr. and Mrs. Judge C. A. O. McClellan.

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## WOMAN'S WORK.

METHODS OF WORK FOR YOUNG PEOPLE

BY MISS ANNA CLAYBAUGH.

In the report of one of our Ladies' Missionary Societies not long since is this statement: "Interest is increasing, but far below what it should be, from the fact that the members have not been engaged in the work from their youth up, and hence lack that personal consecration essential to success."

Many societies might truthfully utter the same complaint. There is but one way of obviating this difficulty—by instilling a missionary spirit into the children and devising methods by which they may be made efficient workers and liberal givers in the missionary cause. Of methods already devised there are not a few. The first of these that might be suggested is home training. A child should obtain its first ideas of missionary work in the home. Most Christian parents strive to inculcate in their children principles of honesty, temperance, uprightness and obedience to the commands of Scripture. But do many of them lay particular stress upon the final and great command, "Go ye into all the world and preach the Gospel to every creature?" By careful instruction the little ones can be brought to see the application of this command to themselves and will be eager to obey it. If mothers would store their minds with missionary lore and would tell, instead of repeating some idle fairy tale, of the plays, schools, religion, food and dress of the boys and girls in foreign countries, they not only would be able to interest them by the hour in this way, but at the same time would be imparting to them a fund of useful missionary information, which they would always remember and be glad to increase by reading and study as soon as they were old enough to do so. When the children's sympathies were thus aroused by your recital, as they could not help be, if you told them of the ignorance and suffering among heathen people, then you could teach them how they may help these poor, unfortunate little brothers and sisters. Encourage them to make sacrifices in order to save their money for this purpose. Furnish each of the children with mite boxes and put them in the way of earning their own money that they may more fully appreciate its value.

Another method of interesting young people is by making missions a prominent feature in the Sabbath School. In some schools one Sabbath in each month is devoted to missionary exercises. Others, to avoid confusion in the regular plan of lessons, substitute missionary exercises for the quarterly review. The fact should be borne in mind, however, that this Sunday School mission work belongs to the pupils, and they should have the whole re-

sponsibility as soon as they are competent to bear it.

For connected, consecrated work in the missionary cause, nothing is better than organized societies or bands. The Sabbath School may be organized into a society, as has been done already successfully in many places. It is pleasant for all of the young people of a church, young gentlemen and ladies, boys and girls, to work together. For truly there is inspiration in numbers. A few months ago I had the pleasure of being present at the meeting of a band of this character, which was held in the church chapel, and which, though a large room, was well filled. After the meeting had been opened with Bible-reading and prayer by the president, one of the young men took charge of the meeting for the rest of the evening, as it was the custom of the society to have a different leader or conductor each evening, who was expected to make his own program and conduct the exercises as he deemed best. When the regular program, which lasted for an hour, had been carried out, the band adjourned to the church parlors, where the remainder of the evening was spent in music and social games. When it is not expedient, for want of room, or for some other reason, for all of the young people to work together, separate bands may be organized—the children uniting in one and the young people in another, each meeting at least once a month, either at the church or at the homes of the different members. It is well at the beginning of each year to have prepared by a committee, or some one appointed for the purpose, a program including the work for the entire year. Each member should be furnished, if possible, with a copy of the same so that there shall be no danger of surprise or excuse for non performance of duty. The exercises should be short and as varied as possible. Music, prayer, Bible reading, brief papers on different divisions of the subject, followed by a discussion by the society, interesting articles read from our missionary periodicals, short recitations, incidents related, missionary news, query box, maps, to the study of which a few minutes should be given each evening, are all means which may be used to advantage to lend interest and variety to the program. If any of the members should have or could procure curiosities from the countries studied, let them be brought, as they add interest. We never outgrow object lessons. In our study of missions, as we wish to lay a good foundation of facts for the work we wish to accomplish, it is best to take up one country at a time and study it thoroughly. Better to master one field than to have a superficial knowledge of them all. Besides familiarizing ourselves with the location, people, manners and customs of a certain country, we

should learn the names of all our mission stations, and become acquainted, as far as possible, with each of our missionaries, as well as their methods of work and the obstacles and encouragements they meet with in the work. This will intensify our interest and enable us to work and to pray intelligently for the dear ones who are laboring in distant lands for Him who said, "The field is the world."

In our societies at home, in our Sabbath School the collection of the last Sabbath of every month is appropriated to mission purposes, and it always exceeds the regular collection. In the young ladies' society, however—known as the "Mary Campbell Band"—the members are assessed ten cents a month, to be paid at each meeting. In the "Simpson Band," which is composed of the younger girls, the assessment is five cents a month. Mite boxes are distributed to the members of each society at the beginning of the year, to be called in at its close. Besides, each of the bands has a birthday box. Upon these means the societies depend principally for their funds, occasionally increasing them by the proceeds of some entertainment.

Dear young friends, what better can we do than to consecrate our youth, our best days, to this grand cause, where we are so greatly needed? Where can we find a wider or a more profitable field for our life work? It is true there is much to be done, but by beginning early we can hope to accomplish much. Henry Ward Beecher, in his last sermon, speaking of persons who wasted their youth and then offered the remainder of a withered, misspent life to God, said: "I should think myself very mean if in the summer I should shell out all the peas and send the pods to my own brother." Can we afford to do this?

## PRAYER MEETING.

ON HAVING A GOOD MEETING.

Two persons or three, met together in the love of the Savior to pray for spiritual blessings, will have a good meeting. Jesus will be in their midst. No power on earth can prevent such a meeting from being good.

Now, in seeking to have a good prayer meeting, let us begin at the right end. Let us not seek for numbers or measure the meeting by the attendance. Some of the largest assemblies may be poor prayer meetings and some small meetings may attain Christ's ideal.

We do not need artistic singing, nor rhetorical speech, nor a polished lecture, nor a scholarly address on some religious subject. But we do need to agree in our desire for the Lord's blessing. We do need to tell him very simply of our needs and of our love to Him, and ask him very importunately for

His blessings and talk together in simplicity of Christian love.

Let us remember that this meeting is one for all the people to take part in; the more we can enlist the better. Let it be in prayer, in speaking, in reading or reciting a verse, in a word of testimony, in asking a question, in selecting a hymn. People want to get their mouths open here for Christ, so that they will stay open a little better all the rest of the week.

It is supposed to be a very easy thing for ministers to speak on the subject of religion because they speak so often on this subject in the pulpit. Let the people speak and pray in the prayer meeting and they can speak the more readily everywhere else.

Every church needs and can have a good prayer meeting. If you have an average of one-fifth of your membership you equal the Third Church prayer meeting of Chicago in point of numbers.

We have been asked to say more on this subject. We are glad to hear that there is the interest in this direction. If you want a good meeting go to work and have it.

## NEXT WEEK'S MEETING.

The subject is "Christ's Parting Words"—Acts I: 6-9. These are the last words spoken by Him before His ascension. Dwell on the solemnity of the occasion. Yet dwell on the thought that in this very service we have the same elements of solemnity—the Savior's presence and words. Dwell on three special points:

FIRST.—The future is hidden from us. "It is not for you to know the times or seasons," etc. This should teach us humility, and also faith, for these the "Father hath put in his own power."

SECOND.—Power from on high. "Ye shall receive power after the Holy Ghost is come upon you." This is what we need and are to seek. We are not to be so much troubled about what the Future shall bring as we are to be that we shall have power to live holy lives just now and honor God in every step of our lives.

THIRD.—The use to which we are to put this power from the Holy Ghost. "Ye shall be witnesses unto me." The chief thing for every Christian is to be a witness for Jesus Christ. Let us, by our words, our lives, show that we love Him and believe in Him with all our hearts.

So let us sing and pray and testify. Have we taken Jesus as our Savior? Let us say so, and thus honor Him and help one another. Have we accepted the Holy Spirit to make our hearts holy, and our lives filled with His power? Then let us testify of Him and be His witnesses here, now and everywhere.

He that would have the kernel, must crack the shell.—Dutch Proverb.



## TEMPERANCE.

BEER WORSE THAN WHISKY.

For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also that biters may have some medical quality which will neutralize the alcohol which it conceals. etc. These theories are without confirmation in the observation of physicians.

The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammation of both the liver and kidneys are constantly present. Intellectually, a stupor amounting almost to paralysis, arrests the reason, changing all higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease ending fatally.

Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers.

Resourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality. —[From the Scientific American.

IS BEER A HEALTHFUL DRINK?

SOME LIGHT UPON THE QUESTION FROM THE INSURER'S POINT OF VIEW.

We are surprised to note that some of the foreign insurance journals have been copying the absurd conclusions of one J. Thomann, in a pamphlet recently published in New York, to show by statistical figures that "beer is the healthiest drink known." That writer declares, as the result of his investigations, that the "risks incurred in insuring the lives of habitual beer-drinkers are less by 40 per cent. than the ordinary risks of such transactions." Thomann simply proves what he did not start out to prove, that the robust men employed in the breweries, who drink from forty to fifty glasses of beer daily, remain in robust health for some years by virtue of their large amount of vital force and tenacity; not by virtue of beer, but in spite of it.

We have closely watched the heavy beer-drinkers in this community with reference to their mortality ratio for more than twenty years, and our observations show that out of every hundred who saturate themselves in this immoderate way, not more than five out of every hundred pass the age of fifty-three. Those that escape Bright's disease or uraemic poisoning become victims of cirrhosis, or fatty degeneration, or erysipelas or apoplexy. One or other of these fatal diseases invariably gives the finishing touch to the "splendid physique" about which Thomann rants long before the period of natural expectation. If beer-drinkers choose to satisfy their thirst with their favorite beverage, that is one thing; but if they are led by Thomann's lying statistics into the belief that beer will prolong their lives, or that life companies can be fooled into the acceptance of walking beer-barrels as healthy risks, that is quite another. [Baltimore Underwriter.

BEER AND THE GOSPEL.

A liquor paper published in Cincinnati laments the calamity which has befallen the German Lutheran Church in Atlanta, as the result of prohibition in that city. The church had to appeal for outside aid to prevent dissolution, because, "the intensity of the prohibition craze has driven away from Atlanta so large a proportion of the German population as to render it difficult to maintain settled preaching." Sad, sad, the tale! What a pity that the gospel should be shut out of benighted Atlanta for lack of beer and whisky! But hold! Our newspapers and orators say you can't enforce prohibition, yet the paper referred to is complaining bitterly because it is enforced. There is some mystery about this whole matter—we are all in a tangle.—The Review, (Minneapolis, Minn.)

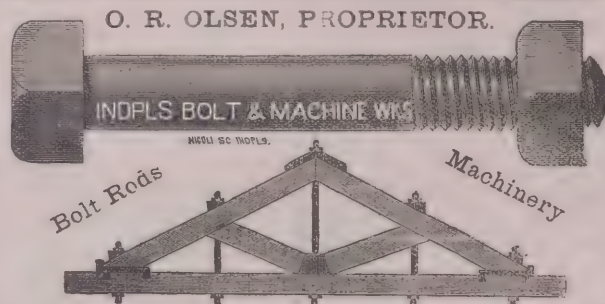
ATLANTA.

The whisky papers all say that Atlanta as a business city has been ruined by prohibition. Mayor Hillyer in his retiring message to the common council declared the city to be more prosperous than ever before, that it had made more improvement during the past year than all five of the next great cities of Georgia which have retained the saloon. He very pertinently asks the question, "Is there any other city (where they have bar rooms) that has a surplus of over \$225,000 in the treasury on a clean balance sheet, at the end of the year, and can sell 4½ per cent. bonds at par?"

LEARNING CONFIDENCE.

We also acquire confidence in God by exercising confidence. It produces itself, and multiplies itself while it strengthens itself. Direct prayer for the grace is likewise an obvious means of its increase. —Faber.

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## INDIANAPOLIS.

In some respects the Presbytery of Indianapolis makes a more favorable showing this year than heretofore. There has been a marked advance over last year. Last year there were but three churches in the Presbytery that gave something to every cause presented to the church. Three solid columns last year. Nine solid columns this year, showing a growing desire to look after all branches of church work. There has been a larger number of accessions to the church this year. Last year there were 486 persons received on profession of faith. This year there have been 561 professions an advance of 75 over last year. This advance has been largely due to the Franklin church which has received on examination during the past year 184 persons. The church roll has been increased during the past year 390, enough to form a good strong church, 92 adults have been baptised more than for 1886. For infants there have been 19 less than last year. Sabbath school members have increased 282, making one good Sabbath school more than we had a year ago.

We glean from a report of the stated clerk some other facts worthy of consideration. Last year and this, the same numbers of Churches contributed to the Board of Church Election. Last year 12 Churches gave to Publication; this year, but 10. Last year 13 Churches gave to Education; this year 14 contributed. Last year 19 Churches gave to the Relief Fund; this year 18 Churches gave to that fund. Last year 8 Churches gave to Aid for Colleges; this year 12 Churches took a collection for that purpose. Last year 25 Churches gave to Home Missions; this year 29 gave to this Board. Last year 25 Churches contributed to the Board of Foreign Missions; this year 26 Churches contributed to the same Board. There has been a falling off for the Board of Publication only as to the number of Churches that have contributed. The minutes for 1886 show 10 vacant Churches, while the minutes for 1887 will show but one vacant Church. In 1886 there were but 7 pastors in the Presbytery. In 1887 there were 13 pastors.

The Second Church has the largest membership of any in the Presbytery. Franklin comes slightly behind, the Tabernacle third. The Franklin Church has had the largest number of accessions during the past year, the Seventh coming third. The Seventh Church has the largest single Sabbath School, having 700 enrolled. The Tabernacle enrollment shows 709, but this included the Mission Sabbath School.

The Second Church gives by far the largest amount of money to the Boards.

This year the Churches of the

Presbytery are harmonious. There seems to be a disposition to push the work forward. The Chairman of the Committee on Credentials and Supplies, Rev. D. R. Love, of Greenfield, has done more to assist Churches in securing pastors probably than any other man in the Presbytery. We believe that honor should be given where honor is due, and for this reason we make honorable mention of this brother. This Committee in conjunction with the Committee on Home Missions can do much this coming year to keep things in good shape. The outlying Churches are being looked after. There is a disposition to exercise Presbyterial authority throughout over the weaker Churches and group them. This ought to be done. The Presbytery of New Albany has set an example worthy of imitation by some others with stronger Churches and more pretensions.

Presbyterianism in the State of Indiana, is wakening up. We anticipate a better showing next year than we have had this, and this year is better than last and last year than the year before. This is most encouraging, so far as this one we particular is concerned.

Awake! awake! put on thy strength, O! Zion!

The Ministerial Union of Indianapolis met on last Monday in the North Baptist Church. The paper was read by Rev. E. J. Gantz, pastor of the Central Christian Church. The subject was "Church Union." Mr. Gantz took the position that there was too much of a denominational spirit existing in Christian circles. He held that we must come back to the New Testament methods and principles. That these divisions are based on human prejudices and that the Church is not capable of coping with the world, the flesh and the devil as it should be until there is a union both in spirit and in Church forms. His paper was a good one from his point of view. The discussion which followed was most interesting. Dr. Jeffreys of the First Baptist Church held that the New Testament idea was that the Church government best suited to any particular locality was the form to be adopted. When St. Paul was in Jerusalem he, for the sake of peace, acknowledged certain forms believed in by the Jewish Christians. When in Asia Minor he acted on the presumption that there was nothing in these things and that he had only acknowledged them for the sake of peace. They were not essential things and therefore he made this compromise for the sake of harmony. Rev. M. L. Haines held that there was no probability of Church union; that we have three forms of Church government and that these various denominations can do a various work; that the Scriptural idea of unity had reference to a unity of spirit rather than to that of form. This view

was held by a number of brethren. Rev. Van Buskirk of the Third Christian Church argued on the same general line with Mr. Gantz, but was less radical. Dr. Bradley came in with his strong views of apostolic succession, holding that no minister was an ordained minister of the Gospel unless he had been ordained by one in the line of succession. The doctor holds to this view most tenaciously. It seems strange that a man of his strength could place so much weight on the mere supposition that there has

been no break in apostolic succession. He, too, believes in one Church. The Church of his ideal will be the "Mother Church" when she has called in her wandering children. In other words the Episcopal Church must swallow the lands in order that there may be one Church and that the "The Church."

It is easier to stem the brook than the river.—Danish Proverb.

Step by step one goes far.—[Dutch Proverb.]

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## An Invalid's Story.

SWIFT SPECIFIC CO., Atlanta, Ga.—Gentlemen: For eighteen years I had eczema. During the last five years the physicians pronounced my disease chronic psoriasis eczema. Three years ago the coming June, I was so weak and reduced that I had to go to bed, where I lay helpless for six months. At this time my feet, legs, neck and body were much swollen. My whole body resembled a dead fish, the scales of dry, dead flesh falling from me in thick flakes. My itching flesh falling from the six months was a terrible torture. Often, so great was my suffering, that I would lose my mind, and I would get out of bed and tramp the road at the dead of night. Many times I would fall down exhausted on the public road, and wearied by scratching and tramping, I would fall asleep. Many a night I have not been able to lie in my bed an hour at a time. No human being can imagine the real agony of those nights, when my body would itch so, I felt as if I were on fire. When I would scratch the scales would fall from me in quantity. So bad a sight did I present, being reduced from 150 pounds to about 100, and with my flesh tough and scaly, that when I fell on the road once several of my friends who saw me fell would not come to my rescue, because they thought, as did many of my acquaintances, that I had leprosy. At this time a physician of Macon undertook to cure me, guaranteeing that for \$50 he would cure me in four months. He was unable to give me any permanent relief, but I had to mortgage my home, a house and lot, to pay him the fifty dollars. Finally the disease seemed to affect my bones. My bones were all stiff and sore, and the flesh about the joints hardened and seemed to leave the bones. The disease got into my head, and my hair was all matted, and it worked under my finger and toe-nails, and scales formed there. At this time my body was so entirely under the foul disease that I smelled very disagreeable. Last Christmas a year ago I went blind, and my sight did not return for some time. This sad plight continued right along, except that occasionally I would manage to get about a day or so at a time, until last spring Colonel H. J. Lamar, for whom I had often done work, met me and gave me some S. S. S. I began taking the Specific at once, and have continued it up to now; when I am well. In that time I have not taken more than two dozen bottles. After I had been taking the medicine two or three weeks I noticed a change for the better. The mending was comparatively slow for the first two months, when I went on improving rapidly. To-day my skin is as clear as pearly and as oily as ever. My pains are entirely gone, and more, I am able to earn my living. At one time I preserved the scales that fell from

my body, and they amounted to five pounds in one week. It is gratitude for my wonderful cure of the most horrible torture of years, by Swift Specific, that I cheerfully send you this letter in the hope of benefiting my fellowmen. Very respectfully,  
R. N. MITCHELL.

MACON, GA., February 8, 1887.—I have known R. N. Mitchell many years. The last two years or more he has been a charity inmate of the Bibb County Hospital, and the facts as stated by him in the above are true and correct.  
S. S. HARMON, Sup't Bibb Co. Hospital

## From the Mississippi.

MEMPHIS, TENN.,  
89 Beal Street, Feb. 18, 1887. }  
Swift Specific Co., Atlanta, Ga.  
GENTLEMEN—Last year my flesh was much reduced from a big fistula. My blood was out of order, and I was completely worn out. I consulted my physician as to a blood purifier, and he recommended me to take S. S. S. Following his advice, I took about ten bottles. They thoroughly cleansed my blood, increased my appetite, aided my digestion, and entirely built up my general health. I regard it as the finest blood medicine in the world. Such is my faith in it that, as soon as spring opens, I am going to take a few more bottles to put my system in order for the weary, depleting summer. Yours truly,  
I. C. GALLINO.

## Malaria Conquered.

MEMPHIS, TENN.,  
February 18, 1887. }  
Swift Specific Company, Atlanta, Ga.  
DEAR SIRS—In the years from '80 to '85 I lived in the swampy part of Arkansas, and most of the time I was saturated with malaria. I always felt worn out, and my blood became thin, sluggish and impoverished. After trying various medicines recommended for malaria, from none of which did I get the slightest benefit. I tried S. S. S. with splendid success. In a short time my appetite returned, the tired feeling passed away, chills were stopped and I began to pick up flesh. After using six bottles I felt like a new man. As long as I stayed in that country I resorted to S. S. S. whenever I felt the least touch of malaria, and it always dissipated the first germs at once. I know S. S. S. to be a magnificent blood purifier. It is a splendid household medicine, and taken early saves life, health and doctor bills. Yours truly,  
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Treatise on Blood and Skin Diseases mailed free.  
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VOL. 1.

INDIANAPOLIS, IND. MAY 26, 1887.

No 33

## THE CHURCH AT WORK.

A weekly Presbyterian Newspaper, published every Thursday at Indianapolis, Ind.

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Entered at the Post Office at Indianapolis as Second Class Matter.

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INDIANAPOLIS, IND.

Or, personally to the

EDITORS:

E. F. WHALLON, Ph. D., Vincennes,  
R. V. HUNTER and G. L. McNUTT, Indianapolis.

## THE WEEK

Cardinal Gibbons is in London. He will visit Scotland and leave for America about the end of the month.

A National drill is being held this week in Washington. Infantry and artillery are there in large numbers. The drill is competitive.

News has been received from the Tonga islands, in the South Pacific, of the massacre of a party of Wesleyan missionaries by the natives.

The stockpiles of a large German warehouse has fled, after swindling various merchants out of about half a million dollars on bogus receipts.

The first Saturday half-holiday, under the New York law, occurred Saturday, and was more generally observed than its advocates have expected.

The Chinese Government has ordered that every foreign missionary in China must hold a passport from his own Government in order that his nationality may be known.

The natural gas fever is unabated throughout the State of Indiana. Indianapolis is undecided as to the proper franchise which should be given to companies which desire to enter the field.

Henry George thinks that Dr. McGlynn, the Labor agitator and deposed priest, will stand by his principles, notwithstanding the Pope. It is said that he is "made of the stuff martyrs are made of."

England has agreed with Turkey that her occupation of Egypt shall not continue more than five years longer. The announcement of this fact created consternation among the English residents in Egypt.

Great apprehension is felt over Mr. Parnell's condition. It is now given out that he is afflicted with the bronchitis, but it is feared that Bright's disease has overtaken him, and that the days of his leadership are numbered.

The U. S. Grand Jury has finally found indictments against the tally-sheet forgers in Indianapolis. Justice is coming slow, but may possibly reach some of these criminals yet. There are some excellent candidates for the penitentiary.

There was a collision at sea last Thursday evening, off Nantucket, between the Britannia and the Celtic steamers of the White Star line. Five persons were killed and several others wounded. The ships were badly damaged, but both were able to come into port.

Premier Salisbury has prepared a paper addressed to the Russian Government, in which he protests in vigorous terms against Russian movements in Afghanistan. It required the earnest solicitations of his friends to prevail upon him to withhold the paper for a few days.

The British Ministry have modified their coercion measures somewhat. There seems to be no good excuse for hastening the policy now, as Ireland is comparatively quiet. It is rumored that Gladstone is preparing to advocate the disestablishment of the Church of England. This would have the effect of consolidating the Liberal ranks and turning attention away from his Irish scheme for the present. This is another evidence of the ex-Premier's wonderful resources.

## EDITORIAL.

The Lord loves a cheerful giver.

A Synodical sustentation scheme ought to be adopted.

The church will soon become about what the pastor is.

There is as much necessity for giving as there is for prayer.

There are too many in our churches who give grudgingly.

Let the ministry be more consecrated, and the church will bring forth works meet for repentance.

A truly converted soul will want to give to the Lord's cause just as it will want to pray and live a holy life.

The Presbyterian church ought to give a million dollars more to the Boards this year than it has ever given before.

By and by our various Presbyteries will use their Episcopal power over the churches and see to it that they have supplies.

When it comes to building a church the generous are as easily distinguished from the selfish as a sheep is from a goat.

People who attend church and give nothing to its support are too selfish to be good citizens, to say nothing of their Christianity.

"The Church at Work" will stop when ordered to stop, if arrearages have been settled. We mention this for the satisfaction of those people who have been duped by an Indianapolis paper which does not stop sometimes when ordered to do so.

A correspondent asserts that the statements in last week's paper on the fifth page, reporting the work for the year in each of the Presbyteries and in the Synod, were worth the whole price of the paper to any live minister or layman of Indiana.

The Cumberland Presbyterian General Assembly is now in session at Covington, Ohio. Judge Green, a ruling Elder, is Moderator. Three years ago, at McKeesport, Pa., an Elder, Judge Frizzell, was Moderator. The Assembly has 184 delegates.

The Cumberland General Assembly meets next year at Waco, Texas, where they will have free entertainment. But they have only about 200 in the body. The principal matter before them is the proposed union with the Methodist Protestant Church. Their Indiana Synod opposed this union, if it interferes with holding to the doctrine of the Perseverance of Believers.

Some of our ministers have affirmed their determination to remain away from Synod until it becomes a delegated body. They will scarcely be in Wabash next October. This denotes puerility. It would be better to attend the meetings of Synod and educate its members up to an intelligent conception of things. A good missionary will not remain away from Africa because the people are not Christians. He goes to make Christians of them.

### ASSEMBLY NOTES

About 450 delegates are now here.

The singing of the Assembly is a feature.

It is a handsome, dignified, and intelligent looking body of men.

About four-fifths of the commissioners are located at the hotels.

The buzz in the hotel lobbies reminds one of a political convention.

The largest Synod is that of Pennsylvania, which includes Mexico and Africa.

Saturday night the commissioners will be given a reception in the Exposition building.

Saturday afternoon the citizens of Omaha will, in their carriages, take the commissioners a drive about the city.

The Indiana delegation shows up well, and in the person of Dr. Fisher, occupied a conspicuous part of the Friday session.

The Presbyterian Church has 675,000 communicants, 6,000 ministers and churches, and last year raised \$20,000,000 for ecclesiastical purposes.

The Synod of New York has grown so large that it takes in all of New England, Siam, and has even conquered Persia, which Alexander failed to conquer.

The Presbyterians of Omaha show their characteristic generosity by paying \$1,000 for the use of the Exposition building for the ten days the Assembly will be in session.

In the effort to raise a large Centenary fund to commemorate our 100th year as an Assembly, there is to be emphasized the desire to raise \$1,000,000 to endow the Board of Relief. This would be a grand thing.

Among the prominent elders in the Assembly are Gen. Geo. H. Shields, of St. Louis; Judge Wilson, of Philadelphia; the Hon. J. H. Baldwin, of Pittsburg; the Hon. Edward Durant, of Albany; Judge Hooper C. Vanvoorst, of New York; Mr. Van Noiden—but the list is too great to mention all.

One of the most unassuming and yet influential members of the Assembly, is Mr. Folsom, of Bay City, Mich. He recently gave \$50,000 to the new Presbyterian college, at Albion, Mich., and is one of those men of large wealth, who are wise enough to become their own executors while yet able to manage their own affairs.

Dr. Fisher's report looks to the consolidation of all the Presbyterians in China into one Presbyterian Church of China, and so for India, Syria, &c. This seems to be right. Consolidation is the order of the day in the Church of Christ. We cannot afford to keep up so many different establishments. "That they all may be one."

The Assembly has again appointed an Indiana man as Chairman of its Committee on Foreign Missions—Rev. D. W. Moffat, D. D., of Ft. Wayne. Last year Dr. Fisher, of Hanover, was chairman of this Committee. He has been prominently before the Assembly this year in his report on ecclesiastical relations of Foreign Missionaries.

General R. H. Milroy, the old commander of the Independent Brigade, of the Army of the Potomac, known to his comrades as War Eagle, is reported in attendance upon the General Assembly, as a delegate from Washington Territory. The venerable old hero will receive a royal welcome from some of the boys who have evolved from army boys into grave and reverend citizens.

The Rev. Elijah R. Craven, D. D., of New Jersey, an ex-moderator of the Assembly and chief author of the book of discipline, has been elected Secretary of the Board of Publication. His address before the Assembly at Minneapolis on this subject is well remembered. He will not be in the Assembly, and Judge Wilson, of Pennsylvania, will present the claims of this cause with his customary eloquence.

The reports made in the Southern General Assembly on the subject of reunion seems to indicate that such reunion is a long way off. The committee had three reports, a majority, a minority and a minimum, and they were cold, colder, coldest. How different was the spirit of our Northern Assembly, when it voted Gen. Shields' paper unanimously by standing vote! Brethren, down South, "there's no use talking," you can't stand out long against such words and such a spirit. You only misunderstand us a little. Let us try and know our friends before we get to Heaven.



## SUNDAY SCHOOL.

## SECOND QUARTER.

## LESSON IX.

MAY 23, 1887.

Commit to memory vs. 19-21.  
Ex. 14: 30-31.

B. C. 1191

## HOME STUDIES

- M. Ex. 12: 23-31.....Leaving Egypt.  
T. Ex. 13: 1-22.....On the Way.  
W. Ex. 14: 1-18.....Pursued by Pharaoh.  
Th. Ex. 14: 19-31.....The Red Sea.  
F. Ex. 15: 1-21.....The Song of Deliverance.  
Sa. Psalm 106: 1-12.....Deliverance Remembered.  
Sa. Isa. 43: 1-11....."I will be with Thee."

## GOLDEN TEXT.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isa. 43: 2.

## LESSON PLAN.

- I. The Path through the Sea.....vs. 19-22  
II. The Deliverance of the Egyptians.....vs. 23-28  
III. The Deliverance of Israel.....vs. 29-31

## CATECHISM.

Q. 23. What offices doth Christ execute as our Redeemer? A. Christ, as our Redeemer, executeth the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Verse 19. "And the angel of God," the visible manifestation of a pillar of cloud, which attended the march of Israel as a messenger from God, "which went before the camp of Israel," mountains on both sides and Egyptians in the rear, "removed and went behind them and the pillar of the cloud went from before their face and stood behind them."

20. "And it came between," to the Israelites a light; to the Egyptians a storm cloud, "the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night."

21. "And Moses stretched out his hand," holding the rod (verse 16) through which his people had seen such wonders performed, "over the sea, and the Lord caused the sea to go back by a strong east wind," found to have been an action in direct accordance with the laws of nature, "all that night, and made the sea dry land, and the waters were divided."

22. "And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall." It is not meant by this that the law of gravitation was suspended and the waters arose in a perpendicular wall, the meaning is that the waters served as a fortification in preventing the Egyptians from attacking the people on one flank or the other, "unto them on their right hand and on their left."

23. "And the Egyptians pursued and went in after them," not knowing that they were in the midst of the sea, for it was night and they were surrounded by a fog, "to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen."

24. "And it came to pass that in the morning watch," the morning watch of the Hebrews lasting from 2 A. M. to sunrise, "the Lord looked unto the host of the Egyptians through the pillar of fire and the cloud, and troubled the host of Egyptians," probably that side of the pillar-cloud toward the Egyptians was suddenly and for a few moments illumined with a blaze of light that frightened them.

25. "And took off their chariot wheels," probably done by the deep sand of the treacherous lake or gulf, clogging the wheels or wrenching them entirely off, "that they drove them heavily, so that the Egyptians said, 'Let us flee from the face of Israel for the Lord fighteth for them against the Egyptians.'" Compare the promise of Moses (verse 14). The Egyptians found God was aiding His people, so it was of no use to persevere.

26. "And the Lord said unto Moses,

Stretch out thine hand over the sea, that the waters may come again, upon the Egyptians, upon their chariots and upon their horsemen."

27. "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared," another coincidence of nature, "And the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea."

28. "And the waters returned and covered the chariots and the horsemen and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."

29. "But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left."

30. "Thus the Lord saved Israel," the remembrance of this must have strengthened them in future trials, "that day out of the hands of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."

31. "And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord," the fear of the Egyptians was the dread of an enemy; the fear of the Israelites was the loving regard of a son, "and His servant Moses." They trusted in Moses as God's representative and their own divinely appointed leader.

## LIBRARY REFERENCES.

Geikie's Hours with the Bible, 11; Joseph Parker's People's Bible; Edersheim's Exodus and the Wanderings, 95-98; Taylor's Moses, chap. 14. On the capability of the deserts being able to support this multitude, see Prof. Curtis' Ingersol and Moses, page 47 and appendix E.; Prof. Johnson's Exodus and Israel, 69-71; Bartlett's Egypt and Palestine, chaps. 15, 16; Schaff's Bible Lands, 163; Stanley's Sinai and Palestine, 20-29. On the manna, see Robinson's Researches, 1-170; and Ritter, pp. 665-695, and Geikie's Hours with the Bible.

## INDIANA S. S. UNION.

President, William H. Levering, Lafayette.

Vice-President, Rev. L. L. Carpenter, Wabash.

Secretary, Charles H. Conner, New Albany.

Treasurer, Charles D. Meigs, Indianapolis.

Statistician, Jasper Finney, Indianapolis.

The Indiana State Convention meets at Columbus on Tuesday evening, Wednesday and Thursday.

The International Convention meets at Chicago, June 1-3. We believe Indiana is entitled to forty-nine delegates. President William H. Levering, Lafayette, is Chairman of the Committee for their appointment.

Columbus, where the Indiana S. S. Convention meets in June next, is a city of five or six thousand inhabitants, on the Jeffersonville, Madison & Indianapolis Railway, sixty-nine miles from Louisville and forty-one from Indianapolis. The Columbus & Cambridge City branch of the same road also reaches it from the north-east by the way of Rushville and Shelbyville. The above line and branches are operated by the Pennsylvania Company. The place is also reached by the Columbus, Hope &

Greensburg division of the Cincinnati, Indianapolis, St. Louis & Chicago Railway.

## OUR YOUNG FOLKS.

## HABITS AND INFLUENCE.

Seated recently at a hotel table in one of our Western cities—one of those stirring, hurrying, attractive Western cities where multitudes of young men gather—were a number of bright young fellows, some of whom had found, some of whom were seeking, employment and a home in the rapidly-growing place to which they had been drawn by its reputation for activity and business enterprise. Two of them dropped from the general conversation to a quiet exchange of words between themselves. Soon one said:

"You go to Sunday school, don't you? I saw you last Sunday with a Bible and papers under your arm; and do you know, I have been wanting to make the acquaintance of such a young man as you for some time. Back East I was a member of the church and was always active in church work, but since I came West I have taken no interest in such matters, and I do want to get back again and start anew."

The young man found a helpful friend in his Christian table-mate, was warmly urged to accompany him to church and Sunday school, and on the following Sabbath, in the rooms of the Young Men's Christian Association, where he found a goodly number of earnest young men of the class whose friendship he had craved, he renewed his vows of consecration and began again a life of Christian activity.

The incident furnishes another illustration of the blessed influence which may emanate from the life of a loyal Christian who keeps himself in the way of service, and who boldly yet unostentatiously passes in and out among worldlings, yielding to no inclination to cover his identification with his Master. If the young Christian had carried his Bible under his coat that day, the one who was longing for Christian companionship would no doubt have failed to recognize in him one who could cheer his heart and brighten his life and lead him to the matchless Friend who would satisfy all the hunger of his soul. The ordinary habits of God's children are heavy with influence.—[Selected.]

## THE CANDLE OF THE LORD.

Fred was taking off his shoe and stocking, getting ready to go to bed. His shoe was wet, and five little water-soaked toes with seams and wrinkles all over their pink faces looked at him accusingly. If they could have spoken they would have said, "You got us wet, you did. You told a lie; you said you did not step into the brook."

Oh! that beautiful brook, so near

the school house, with such lovely stepping-stones, such pretty little lucky bugs skipping about over the water, such charming mud in which to paddle! Why could it not run in some other part of town, so little school boys would not be tempted?

Fred threw his shoe and stocking under the bed, said his prayers, without mentioning the lie, and went to bed.

"I know I told a lie about the brook, but I don't believe I will think of it," he said to himself; and while he was trying to give his whole mind to some other subject, he fell asleep. He dreamed that a beautiful angel stood by his bed, with a bright candle. He said: "This is the candle of the Lord. I have come to search out all the sins that little boys keep hid away in their hearts, and do not confess. This candle shines right upon them."

Then Fred's heart was lighted all up, and there was found the lie unforgiven, unconfessed.

"This is very bad," said the angel. "The good Lord loves him, and is ready to forgive that sin if he will confess it. It grieves him so much to have little Fred cover it up." And the candle shone very bright, and the sin looked very black.

"I hope," continued the angel, "that now this little boy knows he cannot hide the lie any longer, he will ask the Lord to forgive him."

Fred woke with a start and knelt down and confessed his sin. He went in his nightgown to his mother's room, and as he clasped his arms around her neck and told her about it, he promised, with God's help, never to tell another lie.—[The Pansy.]

## A LETTER TO THE HEATHEN.

The letter is dated June 23d, '33. It was written by a boy ten years old, who has since become famous and entered into rest. The letter has recently been found among the papers of the missionary to whom it was sent to be read to the heathen. This is the letter as printed in the Banner, a Sabbath School paper published at Doylestown, Pa.:

DEAR HEATHEN: The Lord Jesus Christ hath promised that the time shall come when all the ends of the earth shall be his kingdom. And God is not a man that he should lie, nor the son of man that he should repent. And if this was promised by a being who can not lie, why do you not help it come sooner by reading the Bible, and attending to the words of your teacher and loving God, and renouncing your idols, take Christianity into your temples? And soon there will not be a nation, no, not a space as large as a footstep, that will want a missionary. My sister and myself have, by small self-denials, procured two dollars, which are inclosed in this letter to buy tracts and Bibles to teach you.

ARCHIBALD ALEXANDER HODGE, MARY ELIZABETH HODGE.

Friends of the Heathen.

It is time war, with its horrors, was crushed to earth, never to rise again.



## OUR MISSIONARY BOARDS.

### FOREIGN MISSIONS.

What Missionaries are doing for China.—Col. Denby, United States Minister to China, after recently visiting the principal American missions there, in giving his cordial impressions of the work of the missionaries in their schools, chapels, churches, and hospitals, writes: "They are doing immense good to China, and, indirectly, to all the civilized world. The tourist who sneers at the missionaries or fails to give them his unqualified admiration and sympathy is, if earnest, simply ignorant. He has not taken the trouble to go through their missions as I have done."

### MORMONISM.

What we thought to be the case a year ago, is becoming an obvious fact in regard to the Mormons. Mormonism, in spite of its zeal, its efforts and its pretensions, is surely disintegrating. The cunning audacity and persistence of their missionaries are great. But the better-informed classes have their eyes opened, and the character of their converts is deteriorating. People inside of their church as well as outsiders are growing better informed as to the character and results of the system; and once this takes place, they no longer feel the heavy hand of despotic authority which once controlled them, they make use of their liberty and their better information. When the deluded recruits open their eyes, they abandon the institution. Mormonism loses almost as fast as it gains. The number of proselytes who have already abandoned the fellowship is said to be enormous. It is only in the nature of things that it should be so; the process once started is bound to go on.—Southwestern Presbyterian.

### EDUCATION.

One of the stock objections to the Board of Education is that only inferior men are willing to accept its aid and so it helps stock up the ministry with men who will prove failures. One of the best answers to this is that there are as few or fewer failures in the ministry as in any profession or business in life, and if the Board had helped all these "failures" in, yet it would be chargeable with fewer of them than we might, on any business basis, expect and calculate it to be.

The Secretary of the Board of Education of one of our principal denominations relates the following conversation and incident:

"Some time since a leading banker of New York met me and said: 'I am growing skeptical about the work of your society. So much is said of the unemployed and unsuccessful men in the ministry. I wish you would call at my office and talk over the matter.' I made the call and was greeted with the question,

"What proportion of your young men turn out well?" My reply was, "What proportion ought to succeed in their work?" "I don't know." "Oh yes, you do; you know better than I. You have been a banker in Wall street for half a century. What proportion of bankers have been successful within that time?" "Very, very few." "You have known nearly all the leading business men in New York; what proportion of them have been successful?" "Not three per cent." "You have several thousand lawyers in New York; to how many could you with perfect confidence consign an important case?" "Not fifty." "You have several thousand doctors; to how many could you apply with the same confidence in case of dangerous illness?" "Very few, indeed." "In the light of the facts of your experience, what proportion of my men ought to turn out well?" "If you get one third I will be perfectly satisfied." "I will say, as an honest man, if I did not get two-third I would give up the work."

My friend opened his check-book and drew me a check for a thousand dollars, saying, "I think you have the advantage of the argument."

The annual meeting of the Woman's Executive Committee of Home Missions will be held in Omaha, Neb., on Friday, May 27. A meeting of all the members present of Woman's Synodical Committees of Home Missions will be held during the same day, for the election of officers of the Woman's Executive Committee, and for other business. All members of Synodical Committees are earnestly asked to be present. Each Synodical Committee should see that it is represented by two or more of its members. In connection with our annual meeting, a full conference of Synodical Committees is arranged for Tuesday afternoon, May 24. Upon Wednesday afternoon, May 25, the various branches of our work will be presented by missionaries from the field. The Woman's Prayer and Acquaintance Meeting will be held daily at 2:30 P. M.

The annual union meeting of all the Woman's Foreign Missionary Boards of the Presbyterian Church will be held in the Second Presbyterian Church of Omaha, Neb., on Thursday, May 26, at 9:30 A. M., continuing through the day. Many missionaries and delegates are expected to be in attendance, and a delightful and inspiring meeting is anticipated.

The man who doesn't get as mad and run as fast to get his own cow out of his neighbor's cornfield as he does to get his neighbor's cow out of his own, hasn't got the answer to the golden rule.

If you want a powerful preacher, quit talking about him and go to praying for him.

### ONLY ONE FAULT.

I was riding through a country town in Vermont, when I noticed a concourse of people in the churchyard encircling an open grave.

It was a warm day, and I had ridden ten miles, and I drew the rein under some trees to allow the horse to rest.

Presently a villager came toward me, and I said, "There's a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. He had great abilities. We sent him to the Legislature three times. They thought of nominating him for Governor. But," he added, sadly "Stephen had one fault."

I made no answer. I was tired, and watched the people slowly disperse, leaving the Sexton to his solitary work.

"A very generous man, Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him on the streets."

"A good man, indeed," I said, indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behindhand, and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse; kind of crushed, disappointed. Then his children turned out badly. His intemperance seemed to mortify them and take away their spirits. He had to leave politics; 'twould not do, you see. Then we had to set him aside from the church; and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there; only forty-five. Poor man, he had only one fault!"

"Only one fault!" The ship had only one leak, but it sank.

"Only one fault!" The temple had only one decaying timber, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned; broken health, poverty, paralysis, and the poor-house.

One fault, only one.—[Youth's Companion.

### FINDING AND DOING WORK.

A frequent topic of discussion in religious gatherings and periodicals is: "How shall we get the church members to work?" It seems to be taken for granted that the average church member won't work in the church unless he is taken in hand by the pastor and put on some religious job. Perhaps it may be true, but if so, does it not indicate a lower state of religious life on the part of the member? The first inquiry of the redeemed soul is: "Lord, what wilt thou have me to

do?" It is quite certain that there is something for him to do. And the thoroughly earnest soul will be looking around to find out what it is without waiting for the pastor to cut out the work and then hunt him up to do it.—The Christiana Call.

### HOW MUCH?

"I have made a thousand dollars during the last three months," said a saloon keeper boastfully to a crowd of his townsmen. "You have made more than that," quietly remarked a listener. "What is that?" "You have made wretched homes—women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker with trembling earnestness. "You made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. Oh, yes, you have made much—more than I can reckon up—but you'll get the full account some day; you'll get it some day!"

### "COMMENCEMENT."

The season for "Commencement" is almost here. How literally true it is to speak of the closing exercises of a college course as the "Commencement." The teachers have led the pupils up to the point where they show them what life is and bid them really commence their life work.



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## EDITORS:

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H. S. Bonsib is our Field Agent.

EARLY PRESBYTERIANISM IN AMERICA.

BY REV. N. S. DICKER, No. 1.

As westward population took its way, there were no wagon-roads, nor canals, nor railroads, hence, of necessity, the travel was by water and the rivers. From the Atlantic to the Mississippi valley there were several of these routes.

The Jesuit missionaries and French emigrants from Canada went up the St. Lawrence and by the great lakes, through Green bay, the Fox and the Wisconsin rivers. As early as 1680 they reached what was afterwards Indiana Territory, and built them homes and churches.

The French post of Vincennes, established 1710 or 1711, on the Wabash, and Fort Kassic on the Ohio river, in 1711, were reached by the same route, "as far as Maumee bay in the southwest corner of Lake Erie, then up the Miami of the lakes, down the Wabash and Ohio." There was another route, "from the present location of the city of Erie, on the south shore of Lake Erie, thence across to the headwaters of the French, and then down that river, through Alleghany and Ohio." Another route was "up the Potomac, then down the Cheat river and the Monongahela to the Ohio." Another still was by the rivers of western North Carolina, then down the Cumberland and Tennessee to the Ohio. The first three of these routes were used by the Jesuit missionaries, their existence having been learned from the Indians. The other two routes began to be used by emigrants from Pennsylvania, Virginia and the Carolinas, as early as 1750. Thus the Scotch and Scotch-Irish Presbyterians reached this western country.

New England sent out a large population mainly by what was called "the Pittsburg route." But they largely settled at first in New York, and it was not until after Kentucky became a State, in 1792, that the great wave of emigration from the six Eastern States began to flow into the West.

A revival of religion, the power of which was felt all through Kentucky, Tennessee and North and South Carolina, characterized the ushering in of the present century. This was a very remarkable work of good, in its extent and power and peculiarities. The men who labored with such success seem to have been men of peculiar power, and very remarkable manifestations

accompanied this preaching. Among these the most wonderful were the "bodily exercises." That seized all classes of their hearers, the robust and strong men, as well as delicate females. The solution of these exercises has never been reached with certainty. I have heard those who have been under their influence tell how they were seized in a moment, their will power, as to bodily exercises, all gone, while their bodies were subject to violent contortions and their minds utterly unable to control their actions. There does not seem to have been any certain moral results from these exercises. Sometimes the subjects of them became serious and sought and found Christ, and their after lives evinced the genuineness of their conversion. Upon others there seems to have been no good moral results. A man with whom in my youth I was intimately acquainted, has often told me how he went to one of the camp meetings, firmly believing the bodily exercises all pretense, and feeling and saying he could not be made subject to them. He was a strong man, with a compact body, having, as he thought, his will completely controlling his physical. He was not a Christian, and I saw him die, an old man, without hope in Christ. This man soon after walking onto the ground where a sermon was being preached, was seized. His feet flew from under him and he fell upon his back, his legs and arms moved with violence, and his heels were often in the air, and his whole body refused the control of his will. His mind he said was clear, but he had no peculiar mental emotions and no unusual moral feelings. These bodily exercises continued for some hours and left him as they found him, and he lived and died a rejecter or neglecter of Christ. "In the latter months of this revival," as says the historian, "fanaticism rode its 'high horse' and produced many painful irregularities."

The Cumberland Presbyterian church, distinguished for its sectarian zeal, was organized as one of the results and has grown to be a numerous body. It has greatly improved its primitive character, "but," as the writer of history says, "it represents no great ideas, has nothing peculiar to itself and occupies no ground which might not just as well, or better, be occupied by other denominations. Where Presbyterian and Methodist churches exist this denomination can legitimately find no place and no work. In such places its establishment only divides and distracts the already too much divided and distracted followers of Christ. Its existence is permitted no doubt for wise ends, but fifty years hence it will be where now are Associated Presbyterians of Eastern New York. A denomination which represents no peculiar doctrine or mode of worship can have but an ephemeral existence."

I would not lay a straw in these

people's way, but are not the words of the historian well founded and worthy of the consideration of good men who would lay lasting foundations?

## OUR GENERAL ASSEMBLY.

From our Special Correspondent.

A beautiful city, surrounded by beautiful country and in the midst of beautiful weather, was what your correspondent, in common with the great throng of commissioners, found in making the pilgrimage to the General Assembly. Omaha is a revelation, not only to those who are here for the first time, but to those who have been here before. So wonderful has been its growth that it is unlike itself to those who have visited here even within the last few years, and the indications of phenomenal growth are apparent on every side.

Your correspondent, from lack of experience, is unable to compare this Assembly with any of its predecessors in point of members or in personality, but from the business already disposed of and the important matters to come before it, is impressed with its great importance and value in reference to the future welfare of the Church, and while the next Assembly will, in all probability, be the most important in the Church's history, yet the work of this Assembly makes its culmination at that time possible.

The Assembly met in the Second Presbyterian Church Thursday morning at 11 o'clock, and listened to a sermon by the retiring Moderator, Rev. D. C. Marquis, D. D., of Chicago, who preached from the text, Rev., 3-8, after which the Assembly was constituted with prayer. The afternoon session and subsequent sessions were held in the Exposition building. The election of Moderator resulted in the selection of Rev. Jos. T. Smith, D. D., pastor for 25 years of the Central Church of Baltimore. At night, agreeable to its regular custom, the Sacrament of the Lord's Supper was observed and was a most impressive service.

The following morning the regular business of the Assembly began with the adoption of the report of the committee on Ecclesiastical Relations of Foreign Missionaries, which was presented by the Chairman, Dr. Fisher, of Hanover College. The afternoon session was taken up in the consideration and adoption of the masterly report of the special committee on the Board of Publication, appointed at the last Assembly. This report must be read to be appreciated, but it may be summarized by saying it Sunday-schoolizes the Board and will probably render it much more efficient. At night the immense Exposition building was filled with a mass meeting in the interest of Sabbath Schools. This was the first popular meeting and was a great success. The meeting was conducted by Dr. Marquis, and addresses were made by Dr. Worden

and Dr. Breed, of Chicago. The music was led by an orchestra. Omaha, Neb., May 21, 1887.

## OUR GENERAL ASSEMBLY.

From our Special Correspondent

At this writing the work of the Assembly is well under way. Commissioners are becoming settled down to a desire to take up and dispose of business as it comes up, thereby saving time and expediting the mass of business necessary to be passed upon. The re-organization of the Board of Publication has been effected, and under the new arrangement the efficiency of the Board will undoubtedly be increased. The report of the special committee, whose recommendations were adopted, was a masterly one and richly deserved the hearty thanks given it. The report on the new monthly, "The Church at Home and Abroad," was an interesting document and disarmed a vigorous opposition to the emblem on the cover by announcing in its report that the serpent, etc., had been removed by the committee. At this point a spirited contest arose as to its name, and notwithstanding an earnest effort by many to insert the word Presbyterian, it failed of adoption. Indianapolis Presbytery presented an overture changing the name to "Our Church," but the whole matter was voted down and the baby will live as it was christened. The report on this periodical was very gratifying to all Presbyterians, as it showed the magazine has had an unprecedented sale and is already so near self-sustaining as to relieve the Boards of the payment of its salaries. Its circulation is now over 27,000, with a free list of about 2,000, and its entire deficit this year will be less than that of one of the three magazines it has combined.

The Sabbath was a day long to be remembered in Omaha, as all of its pulpits were filled with the talent of the Assembly, while immense meetings were held at the Exposition building, morning and night. The visit of the Assembly is rightly regarded by the citizens and press here as a very important one for Omaha, and the interest taken is creditable to the city.

R.  
Omaha, Neb., May 23, 1887.

The leading journals of the Presbyterian Church are represented at the reporters' tables as follows: Presbyterian Banner, Pittsburg, Dr. Allison; Herald and Presbyter, Cincinnati, E. R. Monfort; Interior, Chicago, C. O. Waters; Journal, Philadelphia, Dr. Patterson; Presbyterian, Baltimore, Dr. Simmons; the Liver Regulator man, who is great in the realm of Presbyterianism as he is in that of patent medicines; and the CHURCH AT WORK, in our special correspondent.

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.



## SYNOD OF INDIANA.

**DECATUR.**—Three persons were received into this church on Sabbath, May 8.

**PRINCETON CHURCH** is supplied at last. Rev. W. D. Ward, late of Lincoln, Kansas, has taken charge. We wish him great success and extend him a hearty greeting.

**NEW ALBANY PRESBYTERY.**—We have just received the duplicate of the Sabbath school report, and hope to spread some of its figures in our columns soon. It is signed by J. W. Clokey and W. H. Barnard, Committee. We are very glad to have the report.

**WARSAW.**—The Presbyterian church of Warsaw, Ind., has extended a unanimous call to Rev. J. Q. Hall to the pastorate of that church. Bro. Hall has had a useful and honorable ministry in Michigan City, and now will find an important field awaiting him at Warsaw.

**WABASH COLLEGE**, at Crawfordsville, has just received another bequest from the Sabin estate at LaPorte, which has given the institution \$65,000. Mrs. Sabin has given \$5,000 to be devoted to the endowment of an alcove of books in the college library in memory of her son Chauncey.

**CRAWFORDSVILLE PRESBYTERY** reports 32 ministers, instead of 29, as we stated last week. This makes the total for the Synod 188 instead of 185. We believe that this is the only mistake of any importance made on the fifth page last week. If any are detected we shall be glad to learn of them.

**UPPER INDIANA.**—This church is just now vacant, Rev. Thomas Smith having just closed two years' service the last of April. On last Sabbath, Rev. W. J. Hughes, of Chrisman, Ill., preached morning and afternoon. At 4 o'clock the funeral services of William Reed, a son of the late Rev. D. B. Reed, of Hanover, Ind., were conducted by Rev. E. W. Fisk, D. D.

**HAGERSTOWN.**—Rev. P. S. Cook, of the Presbytery of White Water, has been called to take charge of the Presbyterian church in Hagerstown, Ind., and he has commenced work in that field. The church house has recently been rebuilt and refitted in good modern style. The membership is small, but they are united, and all have a mind to work, and have before them encouraging prospects of success. Mr. Cook's address is Dublin, Ind.

**LAPORTE.**—Mrs. S. S. Sabin has made another munificent donation to the college at Crawfordsville. She gives \$5,000 for the establishment of an alcove of books in the college library, which is to be a perpetual memorial of her son Chauncey Sabin, who was once a student there. The money for the purpose has been forwarded. While blessing others she is building the noblest monument for herself. She has also given

a deed of eighty acres to the church at Union Mills.

**HANOVER COLLEGE** has just issued its annual catalogue. It reports a total of 131 students for the year, 16 of whom are in the Senior class. The year has been a successful one in every particular. Commencement occurs on Thursday, June 16. The programme will be found in another place. We learn from another source that Mr. D. N. Reid, of Madison, Ind., who has been for many years the faithful and efficient treasurer of the College, is about to remove to Piqua, O.

**THE PRESBYTERY OF NEW ALBANY** met May 17th, at Hanover. Rev. J. H. Reed was dismissed to the Presbytery of Dayton, O. Messrs. T. Montgomery, J. S. Hawk and H. W. Gilchrist were licensed to preach. Mr. G. W. Giboney was ordained as an evangelist. Messrs. J. C. Garrett and T. C. Brashears were received under the care of the Presbytery. Rev. J. M. Montgomery, a licentiate of the Methodist Church, appeared before the Presbytery and made application for ordination to the Presbyterian ministry, and preliminary steps were taken to that end.

**SHELBYVILLE CHURCH** is prospering under the pastoral care of Rev. T. L. Hughes, to whom the congregation, for good reasons, are deeply attached. The church building is very beautiful and excellently arranged for church work. We had, during a visit there last week, the privilege of meeting many old friends, among them Dr. S. P. McCrea, G. W. F. Kirk, Elders Van Pelt and Campbell, all of whom are friends and subscribers of THE CHURCH AT WORK. The last, Elder A. H. Campbell, was the superintendent of the Sabbath School which we attended as a boy, and we find him but slightly changed.

**VALPARAISO.**—Our correspondent "H." writes us from Valparaiso of the success of the church there under the guidance of the pastor, Rev. S. N. Willson. He has set the children and young people to studying the catechism in the good old-fashioned way. That is just like him. We remember hearing him preach an excellent sermon once on "The form of sound words." People are not genuine Presbyterians who neglect the Westminster catechism. Remember that and charge it to THE CHURCH AT WORK. "H." also tells us of the sixteen persons who were received into the church a few weeks ago, mostly young persons and all on profession of faith.

**KNIGHTSTOWN CHURCH** is moving along in its quiet way, and we trust doing some good. The pastor's sermon last Sabbath was the "Christian Race." Our prayer meetings are well attended and quite interesting. The subject is given from the pulpit the Sabbath previous, and the attendants are expected to bring a verse of the scripture, or make remarks bearing

on the subject. She subject on last Thursday evening was "The Good Shepherd." The ladies have both Home and Foreign Missionary Societies, a local church society, a Young Ladies' Foreign Missionary Society, and a childrens' band, and each one in good working order. The Sabbath school is not large, but most excellent. A MEMBER.

**CRAWFORDSVILLE PRESBYTERY.** We have received from Rev. J. M. Bishop, Stated Clerk of Crawfordsville Presbytery, his 14th semi-annual pamphlet, giving minutes of spring meeting of Presbytery, full statistical report and several important papers. Among them is a full report of the ten years' work of the Presbyterian Woman's Missionary Society, prepared by Miss Maggie F. Garritt, of Delphi. These fourteen pamphlets will make a volume of 136 pp. They have been and will be of great value to the Presbytery. Bro. Bishop closes by adding a P. S., in which he says: "This will be the last of these semi-annual pamphlets. I am well satisfied with the favor extended by the Presbytery. 'The Church at Work' will more than supply the vacant place."

## THE PRESS AND PRESBYTERY.

This would be my motto for the means of bringing Indiana to Christ. The motto implies much subordinate but nothing superior. That is to say, you need individual consecration and all that is implied in the local church, of family, and congregational worship and purity. What a field for work and happiness in the constituent elements of a local church. God loves the gates of Zion more than all the dwellings of Jacob. After this, and to build us together, we need, and have, the press—our CHURCH AT WORK. I sometimes wish it would not, for a while, grow much larger. As I used to look on my boys and girls, it was a mixed emotion when adult age was anticipated for them; there is a peculiar delight in the teens. So I would say, for a year or more let the paper be small and sweet, as it is. The Logansport Presbytery has indeed in its plan, as you say editorially, "struck the very heart of the subject." Let our Presbyteries practice more maternal love and care over the small and weak churches and there is no limit to the good results. I would suggest that the Synod recognize this action of Logansport and recommend it to all of our Indiana Presbyteries.

JNO M. BISHOP.

## BRETHREN OF CRAWFORDSVILLE PRESBYTERY.

After unusual care and expense, and perplexing delay, the semi-annual pamphlet of our Presbytery is before you. If you detect essential errors in the statistical reports, please inform me immediately and they will be righted in the minutes of the General Assembly.

JNO. M. BISHOP.

## RELIGIOUS NEWS.

The International Sabbath School Convention meets in Chicago next week, beginning on Tuesday, June 30.

There are two collection plates in use in a church near Edinburg said to be made of bad coppers tendered at the church door.

Westminster Abbey is being decorated for the Queen's Jubilee, June 21st, at a cost of \$100,000. The Archbishop of Canterbury is to prepare a prayer for the occasion.

The will of Silas W. Johnson, late of Philadelphia, bequeathes, after the death of his wife, \$5,000 to the Presbyterian Hospital and \$5,000 to the Western Temporary Home.

The Home Sunday school of Mr. Spurgeon's church has 108 teachers, all members of the church, and 1,428 scholars. In all the schools connected with the Tabernacle there are 7,677 scholars.

At Oxford a new hall for women, called St. Hugh's, has been opened. It is intended for members of the English Church. The annual charge for board, residence, &c., is £45; and the tuition and lecture fees amount to £15 more.

There were 3,000 abstainers in the Highland Brigade in Egypt, and when the Highland Light Infantry left Cairo there was not a single tipsy man in the ranks—a state of matters which had never occurred previously on the departure of a British regiment.

Mr. Moody has decided to hold another summer meeting of college students similar to that held last year. It will be held at Northfield. The meeting is called "an encampment." It is expected that five hundred students from all parts of the country will attend.

Alexander Mitchell, the deceased Milwaukee millionaire, bequeathes to the Protestant Orphan Asylum, \$10,000; Catholic Orphan Asylum, \$5,000; Milwaukee Hospital, \$10,000; Y. M. C. A. Association, \$10,000; also \$5,000 each to the Nashotah Episcopal Theological Seminary, Racine College and St. Mary's Catholic Hospital.

It is estimated that there are about sixty Protestant congregations at present in Spain. The people there are largely revolting against Catholicism, and are now in a state of unbelief. The church has failed to satisfy the people. Now is an opportune time for Christianity to make a bold strike among the Spaniards.

One hundred and ten students at Oberlin College have pledged themselves to go as foreign missionaries. There are over 400 young men in the college under the care of the Presbyterian church, offering themselves for the same work. In Wellesley College, near Boston, eighty young ladies have offered themselves for similar service.

Figures show that the per cent. of illiteracy of the people in Ireland to be as follows:

Roman Catholic, 30.1.

Episcopalians, 10.9.

Presbyterians, 7.

These are the figures of the latest census. They speak volumes.

It is probably the fact that the State University of Michigan, at Ann Arbor, has a larger number of Christians among its students than any other State institution in the world. Thirty-one denominations are represented, and, out of 1,366 pupils who reported, 805 are professing Christians, 18 intend to enter the ministry, 14 have positively decided to engage in mission work, and 16 have partially pledged themselves to this form of service.

Christianity can well afford to bide its time. Edwin Arnold's "Light of Asia" has been punctured so that the light of the Gospel is now shining through it. Dr. S. H. Kellogg is the scholarly Christian who has answered Arnold. Prof. Whitney, of Yale College, has answered Prof. Max Muller's hobby that Buddhism is the superior of Christianity. No one has yet answered Prof. Whitney. These new gospels are ephemeral. The old gospel ship sails on with increasing majesty year by year and century by century.

Rev. Dr. Henry M. Scudder, who will presently go to Japan to re-engage in missionary work, belongs to a remarkable family of missionaries. His father, John Scudder, founded the Arcot Mission in India, and spent most of his life there, and seven of his sons, including Henry M. Scudder, were at one time associated with him in that work. Three of them are still in India, and one of them is in Texas. Of John Scudder's grand-children, four are missionaries in India and two in Japan, one is a pastor in this city, another in Jersey City, and another yet in San Francisco.

In the college at New Concord, O., a great revival lately sprang up. The churches took up the work, and never have such solemn, sacred scenes been witnessed in the place. Thus far more than one hundred members have been received in the United Presbyterian church, sixty-one to the Presbyterian church, about fifty to the Methodist Episcopal church, and ten to the Reform Presbyterian church. In the surrounding churches, the United Presbyterian church at Bloomfield, Ohio, has received one hundred members; the United Presbyterian church at Norwich, thirty-five members; and the Presbyterian church at Norwich forty members.



## WOMAN'S WORK.

## PIOUS MOTHERS.

Christian education, particularly by pious mothers, has had a great influence in most cases. Thus Gregory Nazianzen, whose mother was the pious Nonna. She hastened with her first-born, as soon as she could, to the Church, dedicated him to God, that his life might be of special service to religion, and placed as a sign of dedication, as was often done in such cases, a copy of the Gospels in the child's hands. The recollection of this first consecration made a great impression on Gregory's mind. He compared himself to Samuel, whom Hannah so early dedicated to the Lord.

When a youth he was nearly shipwrecked in a storm; and he was pained at the thought that he was likely to die unbaptized. He prayed with ardent tears that God would preserve his life for his service. And when he saw that his prayer was heard, he regarded it as a second dedication, a fresh obligation to devote his whole life to God. The son, who never reflected on his mother without a feeling of the deepest gratitude, especially on account of the blessing received from her for his higher life, gives the following description of her: "That she never visited the theatre; that though full of inward feeling and concern for the sufferings of others, yet no sudden emotion or sorrow could overcome her soul so that she could not first of all thank God for what had happened to her; that whatever sorrowful event might have happened, she never wore mourning on a feast day, for in her the human was always conquered by the divine. The religious feeling conquered all others; the concerns of salvation relating to mankind moved her more than anything personal. She appeared in church with reverential devotion. And this disposition Nonna preserved in her last trial, for she died while praying in the church."

## THE WOMEN OF HEATHENDOM.

In an address before the London Missionary Society, the Chairman, Lord Shaftesbury, said: "You have taken upon yourselves the daring task of educating the women of the East. Why, forty or fifty years ago, such a thing would have been supposed the act of a supreme fanatic or of an unbounded fool; but now, see what has been achieved! At this moment you have among those who assist you a large number of the women of the East, and you are proving that the only way in which, under God's blessing, you can really affect those mighty regions is by bringing the women into alliance with you and making them the great harbingers of life and salvation. Missionaries have done this. If such a conception had entered into the heart of a parental government it could not have undertaken it. Governments are neces-

sarily bound by red tape. They cannot break the bonds of the red tape, and in some instances, perhaps, it is right that it should be so. But missionaries are 'chartered libertines,' they can undertake these great questions, they can lay down principles, and carry them into effect, which could never be done by political authority or by the supremacy of government.

"Ah, but you have done more than educate the women of the East; you have dared now to carry to the East that which you have found so beneficial in your own country; you are raising the women even to be missionaries, and you have taken the bold line of stirring up one half of the sex in the East against the other half in the grand aggressive movement of Christianity, and you will reap the benefit of it. See what has been achieved in this country by the operation of the women; see what has been done by the Bible women and the Bible nurses; see what has been done by female agencies of all kinds; and are we to suppose that they will not be equally effective in the regions of the East? I have been told by a native Indian that the people of England, generally speaking, do not understand the character of the people of India, and I believe that it is so. He told me this: that in North India the women were in great restraint, and had little or no influence, but in the south of India it was very different. This Indian said to me: 'If you wish to produce any effect upon the people of Southern India, first enlist on your side all the women. The women when they appear in the streets are like other people, but when they are in their own homes in Southern India they are dominant, and if the women are with you, all will go well; but if the women are against you all will go wrong. Enlist, therefore, the women on your side, and rely upon it, if you succeed in getting a large portion of them to be your allies, you will carry the gospel before you with a most magnificent triumphal march of success.'

"Well that is what you are doing. A story was told me the other day to show the effect produced upon the minds of the women. A Hindoo woman in conversation said, 'I am sure the Bible must have been written by a woman, because it says such kind and nice things about women.' If you could infuse that idea into the hearts of the women of the East, and show them that the Bible is that which alone raises them to their true position, that the Bible puts men and women upon an equality, and that they are all one and the same in the sight of God; that the Bible is the basis upon which they stand, you will have gone very far indeed in the great undertaking you have commenced, by thus enlisting all the women of the East on your side, proving their equality, and, let me add, their superiority in many respects."

## ANCESTRY.

A wealthy American went to Europe to look up his ancestors, for the glory of it. He found that that name was given to one of his ancestors because of his being a pauper living on the community. Another man discovered the pleasant circumstance that his ancestor has been knighted for beating William the Conqueror at chess. A little further along another ancestor had been hanged for murder. This ancestry business don't pay. Sooner or later we get back to

Adam, and he isn't anything to be proud of, but you find plenty of the old Adam a long way this side.

Men are four:

He who knows not, and knows not that he knows not. He is a fool; shun him.

He who knows not, and knows that he knows not. He is simple; teach him.

He who knows, and knows not that he knows. He is asleep; waken him.

He who knows, and knows that he knows. He is wise; follow him.

## SWIFT'S SPECIFIC.

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## An Invalid's Story.

SWIFT SPECIFIC CO., Atlanta, Ga.—Gentlemen: For eighteen years I had eczema. During the last five years the physicians pronounced my disease chronic psoriasis eczema. Three years ago the coming June, I was so weak and reduced that I had to go to bed, where I lay helpless for six months. At this time my feet, legs, neck and body were much swollen. My whole body resembled a dead fish, the scales of dry, dead flesh falling from me in thick flakes. My itching at night during the six months was a terrible torture. Often, so great was my suffering, that I would lose my mind, and I would get out of bed and tramp the road at the dead of night. Many times I would fall down exhausted on the public road, and wearied by scratching and tramping, I would fall asleep. Many a night I have not been able to lie in my bed an hour at a time. No human being can imagine the real agony of those nights, when my body would itch so, I felt as if I were on fire. When I would scratch the scales would fall from me in quantity. So bad a sight did I present, being reduced from 152 pounds to about 100, and with my flesh tough and scaly, that when I fell on the road once several of my friends who saw me fall would not come to my rescue, because they thought, as did many of my acquaintances, that I had leprosy.

At this time a physician of Macon undertook to cure me, guaranteeing that for \$50 he would cure me in four months. He was unable to give me any permanent relief, but I had to mortgage my home, a house and lot, to pay him the fifty dollars.

Finally the disease seemed to affect my bones. My bones were all stiff and sore, and the flesh about the joints hardened and seemed to leave the bones. The disease got into my head, and my hair was all matted, and it worked under my finger and toe-nails, and scales formed there. At this time my body was so entirely under the foul disease that I smelled very disagreeable. Last Christmas a year ago I went blind, and my sight did not return for some time. This sad plight continued right along, except that occasionally I would manage to get about a day or so at a time, until last spring Colonel H. J. Lamb of our city I had often done work, met me and gave me some S. S. S. I began taking the specific at once, and have continued it up to now: when I am still last spring I had not taken more than two dozen bottles.

After I had been taking the medicine two or three weeks I noticed a change for the better. The mending was going on so fast that in the first two months, when I went on improving rapidly. To-day my skin is as clear, as pliable and as oily as ever. My pains are entirely gone, and more, I am able to earn my living.

At one time I preserved the scales that fell from

my body, and they amounted to five pounds in one week.

It is gratitude for my wonderful cure of the most horrible torture of years, by Swift Specific, that I cheerfully send you this letter in the hope of benefiting my fellowmen. Very respectfully,  
R. N. MITCHELL.

MACON, GA., February 8, 1887.—I have known R. N. Mitchell many years. The last two years or more he has been a charity inmate of the Bibb County Hospital, and the facts as stated by him in the above are true and correct.

S. S. HARMON, Sup't Bibb Co. Hospital

## From the Mississippi.

MEMPHIS, TENN.,  
89 Deaf Street, Feb. 18, 1887.

Swift Specific Co., Atlanta, Ga.:  
GENTLEMEN—Last year my flesh was much reduced from a big fistula. My blood was out of order, and I was completely worn out. I consulted my physician as to a blood purifier, and he recommended me to take S. S. S. Following his advice, I took about ten bottles. They thoroughly cleansed my blood, increased my appetite, aided my digestion, and entirely built up my general health. I regard it as the finest blood medicine in the world. Such is my faith in it that, as soon as spring opens, I am going to take a few more bottles to put my system in order for the weary, depleting summer. Yours truly,  
I. C. GALLINO.

## Malaria Conquered.

MEMPHIS, TENN.,  
February 18, 1887.

Swift Specific Company, Atlanta, Ga.:  
DEAR SIRS—In the year from '80 to '85 I lived in the swampy part of Arkansas, and most of the time I was saturated with malaria. I always felt worn out, and my blood became thin, sluggish and impoverished. After trying various medicines recommended for malaria, from none of which did I get the slightest benefit. I tried S. S. S. with splendid success. In a short time my appetite returned, the tired feeling passed away, chills were stopped and I began to pick up flesh. After us six bottles I felt like a new man. As long as I stayed in that country I resorted to S. S. S. whenever I felt the least touch of malaria, and it always dissipated the first germs at once. I know S. S. S. to be a magnificent blood purifier. It is a splendid household medicine, and taken early saves life, health and doctor bills. Yours truly,  
G. H. ROCKES,  
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Drawer 5, Atlanta, Ga.



## TEMPERANCE.

THE TIGER ILLUSTRATION.

Dr. Crosby, in a speech at the Academy of Music, Brooklyn, a few weeks ago, said: "If I lived in a city where a tiger is at large, and it is not possible to bring that tiger to the ground, but it is possible to confine him to one-half of the city [Here a voice said, Kill him.] Kill the tiger! Yes, if you can; but if you cannot, I believe in saving as much of the city as possible from him."

Mrs. Woodbridge, on the same platform, said: "I believe most fully, if a tiger should enter this place and make for this stage, and if it should be possible for some persons to gather around and hold him, that would be a good thing for us on the platform; but how much more thankful would we be to the man who would put a bullet in the beast's brain."

Here, however, is a better statement of this illustration:

A few men have fitted up in our city, and other cities, beautiful and inviting rooms. They make them not only attractive to the eyes, but by employing musicians, they make them also attractive to the ear, and in these inviting places tigers are kept, and are let loose to destroy the unwary patrons of the establishments. Now the question is, what shall be done with these tigers and their dens? Shall these places be closed up and the tigers killed? or shall we say: There are too many of these tiger dens; let us charge their proprietors a large license fee and close up the half of them, and save at least a few of the boys and girls? Or shall we confine their ravages to certain places, so that the boys and girls in other places may be safe from their ferocious jaws, while they devour their victims in a narrower space? It seems to me that the voices, both of Christianity and humanity, cry aloud: "Kill the tiger" and save the boys and girls in every place. To save them anywhere is well, but to save them everywhere is far better.

NO RIGHT TO EXIST.

The liquor traffic has not a single redeeming feature. It is a system of robbery and murder. Everything which it takes from its victims is robbed from them. It gives no equivalent for the money it takes. The drinker would be much better off if the money was forced from him, and he allowed to go home sober, and capable of earning more money, than to spend it for drinking, and go home robbed of his manhood, his self-respect, and made a brute in his family, a curse to the community, and started on the road to eternal ruin—both of body and soul. The liquor traffic has no moral or natural right to exist. The State that for money or any other consideration permits it to exist by authority of law becomes

a party to robbery and murder. The liquor traffic is a crime, and the father of nearly every crime that can be named. The State should interpose its strong arm for the protection of the people against this wholesale system of robbery and murder. To legalize it is to protect mischief by law, and make the State an accomplice in crime. There is a fearful day of reckoning coming for those States and Nations that for money, or any other consideration, license and throw the sanction of law around this unmeasured crime.

THE AUTHOR OF OUR LIQUOR LAW.

Paul Shuster, once a citizen of Indianapolis, the author of the present liquor law of Indiana, now editor of the Champion of Freedom and Right, at Chicago, in his issue of April 28th, 1887, said: "Haddock's sudden death is a just retribution for his uncalled-for intermeddling." We are glad to have the liquor men speak their sentiments thus frankly. In one sense the murder of Haddock was the work of a few drunken vagabonds, but it was more than that. It was the deliberate and approved act of the traffic.

When the slave power murdered Bewley, 32 years ago, the slave press justified it because of his "uncalled-for intermeddling." In less than ten years there was not a slave in America. When the saloons of America dare to justify such murders as that of Haddock, their end is nigh. The American people are not in a frame of mind to tolerate murder as a just argument, in favor of saloons.—Indiana Advocate.

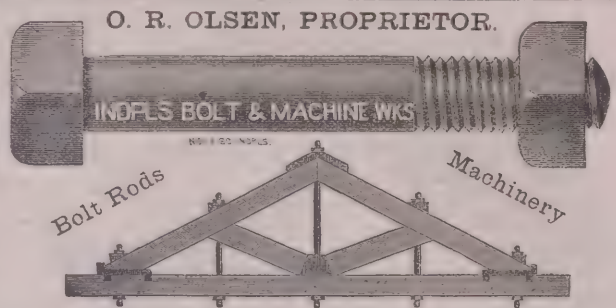
There is but one real issue before the country to-day big enough to make parties upon, and that is the question of the tariff. All the rest is tradition and prejudice.—Boston Herald.

"There are none so blind as those who will not see." The political party which builds its hopes on the narrow policy of the tariff, or any other purely revenue question, and ignores as "traditional," the question to the American people today, the prohibition of the crime-producing and home-destroying liquor traffic, will, in the near future, open its sleepy eyes to its own complete destruction.—The Lever.

Abandoned breweries are being converted into canning factories in Kansas.—Chicago Tribune.

This comes near to beating swords into ploughshares. Get enough of this work done, and more of the same kind that the Bible demands and the millennium will not be far away.

If a man should set fire to our cornfields and destroy them, would we not prosecute him? Yet this is just what the distilleries and breweries are doing—destroying our grain, and giving nothing in return but crime and poverty, disorder and death.—Christian Observer.



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## INDIANAPOLIS.

Rev. G. G. Mitchell preached last Sabbath on the educative force of law.

Rev. F. W. Weatherwax, of Southport, was in the city and attended Ministers' Meeting last Monday morning.

The Second Church has recently voted \$400 for the purpose of building a chapel in Brightwood.

Revs. J. A. Rondthaler and M. L. Haines have two addresses each to deliver before our colleges this coming June. Indianapolis has excellent material from which to draw when people need either instruction or entertainment.

Rev. O. C. McCulloch, of Plymouth Church, will soon sail for Europe. This has become necessary on account of over-work and ill health.

The Seventh Church people have adopted a plan for a new church building. The work of raising the money is now being prosecuted. The church will be built upon the old site.

This may not be the most propitious time to form an alliance, but something of the kind ought to be done in this city in time for next year's work. In union there is strength. The secular interests of our city are being pushed forward with commendable zeal. The religious affairs ought not to be allowed to fall behind. Live Christians will not be satisfied with present attainments. The influence of the Presbyterian Church ought to be felt upon every phase of our city life.

## OUR BROWN COUNTY CHURCHES.

We have two, Nashville and Georgetown, and two stations—Brown's and Greasy Creek school houses. Recently I preached in each of these places, administered the sacrament of baptism, held a communion service, received two adults to church membership, ordained two deacons, took a collection for the Board of Home Missions, and started two subscription papers with a view to raising a salary for the support of an ordained minister. Two years ago I did a similar service and prepared the way for introducing Mr. John Tercy, a student under the care of Indianapolis Presbytery. This young brother has done, and is still doing, a good work in Brown county, and is admirably adapted for the field, but as Presbytery has ordered that he resume his studies, with a view to licensure, he expects to enter Theological Seminary this fall.

On September first, our Brown county field will be vacant and it is exceedingly desirable that a suitable man be found for the field before that date. To aid in securing them such a minister is the design of this letter. Both churches are entirely out of debt, Nashville has a good new house of worship, an

excellent organ, seventy communicants, a Sabbath School of 75 members (the best in the county) six elders and five deacons. Georgetown has contracted for the remodeling of their old church edifice, has forty-five communicants, a Sabbath School of fifty members, three elders and two deacons.

This is a Home Missionary field as truly as any in the West. The churches are five miles apart, over a mountainous country, and the stations are about four miles from town. No railroad has yet penetrated the county, though it is expected that one will be built this summer, extending from Columbus, through Nashville and on to St. Louis. The people are not wealthy and cannot of themselves raise a living support for a pastor. Presbytery will help supplement the salary. These churches would prefer to have a married man for their minister—a plain, faithful, practical preacher, who is willing to do considerable pastoral work. Should this notice reach the eye of such a brother, desirous of laboring for the Master in such a field, the writer will be pleased to correspond with him, giving information, etc.

D. R. LOVE,  
Chair. Com. of Credentials and Supplies, Indianapolis Presbytery.  
Greenfield, Ind., May 20, '87.

The Presbytery of Indianapolis will hold an adjourned meeting on Monday, May 30, at 11 o'clock A. M., in the Second Presbyterian Church, Indianapolis.

D. R. LOVE, S. C.

## THE LOGANSPOUT PRESBYTERY PLAN.

As an evidence that this plan is attracting attention, we print a short note written to Rev. John M. Bishop by Rev. John A. Campbell, and by him sent to us. In the same package comes his own short article on "The Press and Presbytery." There is a great deal of thinking and organizing going on just now in Indiana. We must evolve the best plan possible and then work it for everything there is in it. But here is the letter:

FRANKFORT, IND., May 6, '87.

Dear Brother Bishop.—Con carefully the paper of Logansport Presbytery on Home Missions, found in CHURCH AT WORK of May 12, '87, and see if you do not like it better than the New Albany paper. It is, as I view it, precisely where we, as a Presbytery, stand, having so declared ourselves on almost every item, and if we as a Synod can gain anything by uniformity let us adopt this at our fall meeting. Do you correspond with other Presbyteries about it. Very truly yours,  
JOHN A. CAMPBELL.

## A PRINCELY LEGACY.

The will of W. C. DePauw, of New Albany, leaves about three-eighths of his estate to his family and the balance to educational, religious and charitable objects. The estate has been estimated as high as \$8,000,000. DePauw University, of Green Castle, will receive about

\$1,000,000. The will is a wise and large-hearted one. The part left to the family is ample. The church will be largely benefitted by his beneficence, as it has been during his lifetime. We hope that the rich men of our church in Indiana are following this example, and remembering our colleges, Hanover and Wabash, in their wills. Better still, be your own executors and bestow your gifts with your own warm hands.

The Southern Presbyterian General Assembly is now in session at St. Louis. The question of reunion with the Northern church is coming up as the foremost matter of the meeting. As next year is the 100th meeting of the General Assembly of the Presbyterian Church, and as the Southern church was a part of it for about 75 years, it seems extremely appropriate that the Presbyterians of the South should hold their meeting in Philadelphia. To this end they have been invited to meet in the Second church of that city next May. We hope that they may accept the invitation, and that soon both branches of our beloved Presbyterian church in the United States may be reunited. We cannot afford to be separated. This land is to be taken for Christ. The world must be led to Christ's feet. We must unite and give our united energies to this work.

The Board of Publication is to be designated as the "Board of Publication and Sabbath School Work," and the collection is to be for "Sabbath School Work," and so designated in the columns of the Assembly's reports. And now, let us have all the columns filled.

There is to be a strong effort this Centenary year to raise a large fund of several millions of dollars to endow our Boards, Colleges and Seminaries. This committee is located at Cincinnati, and has on it, among others, Rev. W. H. Roberts, D. D., Rev. W. E. Moore, D. D., Rev. Geo. P. Hays, D. D., and Rev. Geo. C. Heckman, D. D. Dr. Heckman has been made Secretary, and has resigned his charge of the Avondale church.

## MARRIED.

LYLE-BOTTOM.—At the home of the bride, March 29, by Rev. R. V. Hunter, Mr. Joseph T. Lyle and Mrs. Anna Bottom, all of Indianapolis.

WENSLEY-COOKE.—April 27, at the home of the bride, by Rev. R. Hunter, Mr. Frank S. Wensley and Miss Jessie A. Cooke, all of Indianapolis.

HAPPER-CAPITO.—April 27, by Rev. R. V. Hunter, Mr. Elijah K. Happer and Nellie G. Capito, all of Indianapolis.

COWAN-KRITZ.—At the home of the bride's sister in Indianapolis, May 5, by Rev. R. V. Hunter, Mr. George Cowan and Miss Jessie Kritz, both of Waveland, Ind.

SNACKENBURG-FARLEY.—At

the home of the bride, by Rev. R. V. Hunter, Mr. Jacob Snackenberg and Miss Anna Farley, May 12, all of Indianapolis.

DONNELL-WAIT.—May 11, at the residence of Mr. C. H. Hynes, near La Porte, Mr. S. R. Donnell and Miss Jennie W. Waite, by the Rev. J. F. Kendell, D. D.

## Hanover College.

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# Church at Work.

DEVOTED TO THE INTERESTS OF PRESBYTERIANISM IN INDIANA.

VOL. 1.

INDIANAPOLIS, IND. JUNE 16, 1887.

No 36

## THE CHURCH AT WORK.

A weekly Presbyterian Newspaper, published every Thursday at Indianapolis, Ind.

### TERMS OF SUBSCRIPTION:

POSTAGE PAID, SINGLE COPIES.  
To advance, per annum, \$1.00  
If payment is delayed three months, 1.25  
If payment is delayed one year, 1.50

As far as it is desired the papers will be directed to the individuals constituting the club.

No paper discontinued except at the discretion of the Publishers, unless so ordered by the subscriber, and the arrears paid.

Remittances by Draft, Check, Post Office Order or Registered Letter, are at the risk of the Publisher, and should be made payable to the order of THE CHURCH AT WORK PUBLISHING COMPANY.

Entered at the Post Office at Indianapolis as Second Class Matter

Address all communications to

**THE CHURCH AT WORK.**  
INDIANAPOLIS, IND.,

Or, personally to the

EDITORS:

E. P. WHALLON, Ph. D., Vincennes,

R. V. HUNTER and G. L. McNUTT, Indianapolis.

## THE WEEK

The new tariff law of Mexico goes into effect July 1.

The Dominion Senate has decided that a divorce obtained in the United States is of no effect in Canada.

One hundred and twelve persons have been reported missing since the burning of the Paris Opera Comique.

A fire in the Strand at Hamburg, Germany, caused a loss among the docks and ships of several million marks.

From the central crater of Mt. Etna heavy clouds of smoke have been rising for some days, followed at intervals by masses of huge stones and cinders.

A severe earthquake rocked portions of Northern California and Western Nevada. Fissures formed in the earth and in some instances plaster fell from the walls. The disturbance was heavy at Sacramento and Carson City.

During service in the cathedral at Pressburg, Hungary, Sunday, June 5, an alarm of fire was raised. A panic ensued and many of the congregation were injured in the crush which resulted from the frantic endeavors of the people to reach the doors.

A cyclone passed through Western Georgia, June 2, from north to south. In Fayette, Covetta, Campbell, Carroll, and other counties, much damage to crops is reported and large number of houses were swept away. There is no loss of human life reported.

At the time of the heavy earthquake, six weeks since, a volcano broke out on the Mexican side of the Sierra Madre, west of Casa Grandes, which still belches forth lava and smoke in vast quantities, the molten mass extending ten miles from the crater of the volcano.

A strong protection movement is developing in Spain. Senators and deputies representing the farming and manufacturing districts and men of all parties are urging the government to take early steps to pass a law looking to the protection of native industry by the imposition of higher duties on foreign cereals and cattle.

A wonderful gas find is reported from Montpelier, Ind. The drill penetrated the gas-bearing rock but a few feet and the rush of gas was terrific. The well is flowing at the rate of 7,000,000 feet daily. The drill will be put down deeper in the expectation of securing the strongest well in the Indiana gas belt.

A gigantic combination formed of all the leading rubber manufacturers in America took place last week in New York city. This means the fixing of market value of both raw material and manufactured articles, and also to so control operatives that there will be no strikes such as in times past. The Trust was formed with a working capital of \$35,000,000.

The evictions at Bodyke have begun again, the sheriff having recovered from his illness. The sheriff is protected while doing his work by a force of 600 policemen and troops. At one house in which the inmates were barricaded, the officers made a hole through the wall with crowbars and removed the furniture. There is great excitement in the district.

## EDITORIAL.

"Christ for all the world, and all the world for Christ."

"They that turn many to righteousness shall shine as the stars, forever and ever."

The Sunday School Convention at Chicago is said to have exceeded all its predecessors in numbers and enthusiasm. Just like Chicago.

"Children's Day" has become an institution in our church. Thousands of the little people were in the house of God last Sabbath who are seldom there. Each Sabbath ought to be "Children's day."

Can you say for yourself what the blind man said: "One thing I know, that whereas once I was blind, now I see!" If not, of what avail is it to you that you live in a Christian land?

Mayor Hewitt, of New York, has been telling the Brotherhood of Locomotive Firemen about an anti-Poverty Society, of which he has been a member for forty years. Here are his words: "Forty years ago I was poor, and I said, I will do what I can to abolish poverty; and what poverty did I set out to abolish? My own poverty." This is a very practical method.

If you are a christian and are not happy, can you give any sensible reason for it? An unhappy christian is like a man with a check in his pocket for \$100, who is starving all the time for something to eat. As a Scotch woman said, when a gentleman was describing in his prayer the wonderful attributes of God, "Ask him for somethin' maun." Suppose you ask God for that perfect peace which he has guaranteed to give.

Professor Briggs of the Presbyterian Church North and Prof. Woodrow of the Church South have succeeded in becoming notorious; in making a big splash in the theological waters of the two churches. But their amusement is about over and no one will now run down to the river brink and get excited over disturbed waters. They can splash around and have their fun all to themselves. Their day is far spent.

The hot weather is upon us. Those who have grumbled during the winter because it was cold will now complain because it is warm. Those who have stayed away from prayer meeting and church service every time it rained will now keep away whenever the sun shines or threatens to shine during the next

day. Let us lay aside what is unworthy of us as Christians. Farmers can work all summer for harvest; christians can afford to work during these summer months to save souls. Let us not dishonor the dear Savior. Let us work while it is to-day.

It is interesting to read the parable of the ten virgins, throwing emphasis on the word "all." As it occurs in the first part of the narrative there is no distinction. The lesson, as drawn out by Dr. Taylor, is a beautiful one. There is little difference apparent in the lives of men as we see them day by day. It is impossible to forecast the future. However, the processes are going on which determine what the future shall be. As he tersely puts it, "Character is revealed by crises." And again, "Character is not transferable." Every soul must settle its own conflicts and answer for itself to God. The writer will never forget the vividness with which Dr. Taylor brought these truths before a body of the Princeton students years ago on the day of prayer.

The total fire waste for the first five months of 1887 amounts to \$51,886,500. It is horrible to think of this much being fed to the flames. Homes, factories, stables, public buildings, furniture, libraries, go down in ruin and destruction. Over \$100,000,000 will be totally destroyed in a year. Much of this is from carelessness and incendiarism. The process of making the earth beautiful, comfortable, habitable, is greatly hindered by such obstacles. Yet if the horde of whiskey makers and sellers were engaged in honest, reputable labor, they would reproduce this every year; and if the great army of men who drink would quit their drinking they could save \$1,000,000,000 every year for building and beautifying their homes. There are no fires like those kindled by alcohol.

Foreign Missions are not as far away as they were in the days of Cary, Judson and Duff, and the work is more hopeful. And it is attracting more persons every year to enter it. Dr. Scudder and his family have just gone to Japan from his pastorate in Chicago. And now Mr. L. D. Carpenter and wife and Miss Leona Ayers, of Seymour, Ind., have just determined to go to Japan as Missionaries, at their own charges. Mr. Carpenter is a wealthy man, a member of the Baptist church, who recently was instrumental in the building of a fine church in Seymour. He has determined to spend the rest of his life in Japan in special work for

Christ. Hundreds of our college and seminary students are ready to go. Oh, for consecrated millions, that the world might speedily be led to Christ! It is now a question of money and souls.

If some minister in New York Presbytery should preach a sermon calling in question, the sanctity of the Sabbath, he would be swiftly arraigned for heresy, and Dr. Crosby would be hot on his track with the sniffing hounds and lash of Hebrew and Greek exegesis. But when he himself advocates the sale of beer on the Sabbath, as the papers of New York assert, the question arises why he should not be summarily dealt with as a worse heretic than David Swing. The Presbyterian Church has planted herself squarely for temperance, meaning total abstinence for the individual and total extermination of the traffic. Yet this man is one of the most helpful of all the allies of the breweries and still holds his place in a Presbyterian pulpit. When will we learn that the upholding of a great immorality is the worst heresy in the world.

### THE GENERAL ASSEMBLY AND TEMPERANCE.

The Committee on Temperance made an excellent report, which, with some strengthening up, was adopted. At one point, in discussing the sixth resolution, Dr. S. M. Davis said the Assembly had decided members of the Presbyterian church could not engage in the liquor business; must not use intoxicating liquors as a beverage; that we must work for the suppression of intemperance; that laws on the subject must be enforced, and that temperance publications may be issued by the Board. Now, the report does not say a word as to the first three decisions. Dr. Davis then offered an amendment which was instituted in lieu of the sixth resolution. Elder Sheppard seconded the amendment, and it was carried.

It was a ringing resolution, and his speech and resolution and the vote on the resolution was very discouraging to the handful of Howard Crosbyites. It was as follows:

Resolved, That the Assembly reiterates and emphasizes the deliverances of former Assemblies in reference to the sin of intemperance; the unspeakable evil and wrong of the liquor traffic, the use of intoxicating liquors as a beverage, and the duty of all members of our churches to encourage and promote the cause of temperance in every legitimate way, and especially by the power of personal influence and example, and by the strong arm of civil law.

v.1, no. 36



## SUNDAY SCHOOL.

## SECOND QUARTER.

## LESSON XII.

JUNE 19, 1887.

## The Commandments.

Exodus XX. 12-21.

## GOLDEN TEXT.

"Thou shalt love thy neighbor as thyself"—  
[Matt. 22:39.]

## LESSON PLAN.

- I. Duties to Man. . . . .vs. 12-17  
 II. The Divine Majesty. . . . .vs. 18, 19  
 III. The People's Terror. . . . .vs. 20, 21

## HOME READINGS.

- M. Ex. 20:12-21. The Commandments.  
 T. Matt. 22:34-40. All the Law and the Prophets.  
 W. Luke 10:10-25-37. "Who is my neighbor?"  
 Th. 1 John 2:1-12. The New Commandment.  
 F. John 14:15-24. Obedience the Test of Love.  
 S. Rom. 3:1-20. Condemned by the Law.  
 S. Rom. 3:21-31. Redeemed by Christ.

## CATECHISM.

Q. 28. How does Christ execute the office of a King? A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

TIME.—May B. C. 1494, 50 days after leaving Egypt.

PLACE.—Mount Sinai in Southern Arabia.

CONNECTION.—Last Sunday, first table, duties to God; to-day, second table, duties to men.

## HELPS AND HINTS.

**FIFTH COMMANDMENT.**—(v. 12) *Honour thy father and thy mother:* Both are to be equally revered. To honour is (1) to love; (2) to obey; (3) to respect; (4) to care for in age and infirmity. *That thy days may be long in the land which the Lord, thy God, giveth thee:* A promise not so much of individual as national prosperity. The family is the foundation of the State. Criminals are manufactured in the homes; carelessness at home becomes lawlessness away from home.—[Eph. 6, 2.]

**SIXTH COMMANDMENT.**—(v. 13) *Thou shalt not kill:* This forbids murder; but gluttony, intemperance, dissipation, carelessness, overwork, shorten life and are murder. Nay, more, anger without the overt act is murder.—(1 Jno. 3, 15; Matt. 5: 21, 22.)

**SEVENTH COMMANDMENT.**—(v. 14) *Thou shalt not commit adultery.* Divorce and remarriage on other than Scriptural grounds is adultery. Impurity in thought, word or deed is adultery. The heart is the seat of sin. "Search me, O, God, and know my heart."—[Matt. 5: 27, 23.]

**EIGHTH COMMANDMENT.**—(v. 15) *Thou shalt not steal.* Two cents, two millions, blowing open a safe, or using false pretenses, careless service, &c., is stealing.

**NINTH COMMANDMENT.**—(v. 16) *Thou shalt not bear false witness against thy neighbor,* in court or out, by false testimony or false stories.—[Eph. 4, 25; Ru. 22: 15.]

**TENTH COMMANDMENT.**—(v. 17) *"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."* To covet is not merely a desire for better things; it is a longing and willingness to possess unlawfully the possessions of others.—[Luke 12:15; Heb. 13:5.]

**TERROR OF THE PEOPLE.**—(v. 18) *"And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off."* Remember, that these people were morally children. They were not prepared for the sermon on the mount. The whole scene was a grandly terrible object lesson to forever

impress the nation with the sovereignty of God and the sacredness of law.

**MOSES AS MEDIATOR.**—(v. 19) *"And they said unto Moses, speak thou with us, and we will hear; but let not God speak with us, lest we die."* This is like those who pray in the tempest.

**PROVING US.**—(v. 20.) And Moses said unto the people, Fear not: for God has come to prove you, and that His fear may be before your faces, that ye sin not."

**WITH GOD.**—(v. 21) *"And the people stood afar off, and Moses drew unto the thick darkness where God was."*

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## NEW TESTAMENT LIGHT ON OLD TESTAMENT THEMES.

Matt. 5: 21-25; 22:37-40; Eph. 6: 1-7; 1 John 2: 8; John 3: 1-3, 15.

## LOVE AND LAW.

Now, in all these commandments, as in those we studied last Sunday, we can easily see how love to our fellow-men would prevent our breaking any of them. For surely I would neither steal from, or murder, or bear false witness against, or want the property of, any one whom I truly loved. Love is the fulfilling of the law both towards God and towards man.

## SUGGESTIVE PASSAGES.

For whosoever shall keep the whole law and yet offend in one point, he is guilty of all.—[James 7, 10.]

For all have sinned and came short of the glory of God.—[Rom. 3, 23.]

The law was our school master to bring us to Christ.—[Gal. 3, 24.]

Therefore, being justified by faith, we have peace with God through the Lord Jesus Christ.

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## BIBLE SCHOOLS IN THE FAMILY.

Here is a letter to Dr. Worden, who conducts the Bible Correspondence School, from Dr. Mitchell, Secretary of Foreign Missions. It ought to bear fruit in the thousands of Christian families, whose Bible is all but a sacred book:

"BROOKLYN Oct. 25, 1886.

"Dear Brother Worden: Please enroll my Family class in your BIBLE CORRESPONDENCE SCHOOL."

[Here follow the names and addresses of himself and Mrs. Mitchell and five children. He adds:]

"I shall hope to add to this class some nephews and nieces, perhaps to double it. Go on, dear Brother; anything and everything to get all God's children to studying His word.

"Yours, cordially,

"ARTHUR MITCHELL."

## OUR YOUNG FOLKS.

## THE MEANING OF JUBILEE.

All do not know what the Jubilee means. As regards Her Majesty, the matter is simple enough. Queen Victoria ascended the throne June 20, 1837, so that by June 20, 1887, she will have reigned for fifty years. Now the fiftieth year was a very important, almost a sacred year, among the Jews. Moses had laid it down as a divine commandment that after forty-nine years the land was not to be sown or reaped, debts which could not be paid owing to poverty were to be cancelled, slaves were to be set free, and the land was to be restored to its original holders. The fiftieth year was to be hallowed, and the liberty proclaimed throughout the land to the inhabitants. The name jubilee arose from the fact that the year was announced at the close of harvest by a blast on a ram's horn or zobel:

This great holiday was never strictly held, and fell at last into disuse. But the name remained, and is commonly employed to denote the fiftieth anniversary of an event of vast public or private interest.—*Scottish-American Journal.*

## SOCIETIES OF CHRISTIAN ENDEAVOR

These Christian Endeavor Societies are spreading. The name is good. We are justified, not by what we do, but by what is done for us through Christ. But what we can do we are expected to endeavor to do. God expects the effort. The following is the active membership pledge of the society:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do; that I will pray to Him, and read the Bible every day, and that just so far as I know how, throughout my whole life, I will try to lead a Christian life."

It ought to be understood that church membership means as much as this and more, but for all that it doesn't. It is a good thing for the young, and it would be a good thing, for some that are older in years but diminutive in Christian stature."

## SEEING THE DOXOLOGY

A little girl, ten years old, once rode upon horseback, with a party of gentlemen and ladies, to the top of a mountain. All dismounted, and, standing on the rugged summit, covered with stunted, pale green moss, they gazed about in wonder. Below, stretching in all directions, lay a silver sea of clouds, amid which lightnings were seen to flash their forked shafts, and from which the deafening thunder sounded on the ear, peal after peal, in rapid succession. Far down beneath, the travelers knew that the rain was descending in torrents; but where they stood the sun shone on them in all its splendor.

The father of the little girl, who had not a very vivid imagination, said to her, as he looked about on this grand display of God's works with a careless and indifferent eye. "Well, Lucy, there is nothing to be seen, is there?" The child caught her breath, lifted her clasped hands, and replied, reverently, "Oh, yes, papa, I see the Doxology!" Everywhere about her nature seemed to be saying, with loud voice—"Praise God, from whom all blessings flow!"

Happy are they who can see doxologies in storms and tempests; and who can say with the Psalmist, "All thy works praise thee, O Lord."

## HOW JAMIE HATED ORDER.

When Jamie came rushing in from play to supper, his mother was obliged to speak to him about hanging up his hat; and when his hunger was satisfied, and he started from the table, she said: "Jamie, do not leave your napkin like that!

Fold it and put it in the ring. Has my boy no sense of order?"

"No, mamma," cried Jamie, rushing back to do as his mother told him, "I hate order! It's always hindering and interfering."

"Some people might say it was disorder that is always hindering and interfering. For instance, had you folded your napkin at the proper time you would not have had to come back to do it," said Mrs. Wright. She added, "I guess you love order as well as any of us, if the truth were known."

"No, mamma, I am sorry, but I positively hate order. What I love is to fly my kite or to make a boat and sail it on the pond; and when it is dark I love to come in and see you, and eat supper and huckleberries and milk and doughnuts. But I just despise to be always folding up or hanging up something."

In emphasizing his views, Jamie jerked the table-cloth so that the baby's tray and spoon went chattering to the floor. Then there were two things to pick up.

"Still, said Mrs. Wright, "I think there are some kinds of order which you like."

"I am afraid not, mamma; not one."

"When you have played out of doors until the last minute, and you get into the house just as the clock strikes one, then do you mind your dinner being all in order?"

Jamie smiled, and looked a little sober.

"Yesterday, when Uncle Charles came to take you to ride with him, if you could be ready in five minutes—Uncle Charles, who is so elegant—then were you sorry to find clean collar, neck-tie, handkerchief, gloves, hat, all ready to lay your hand on them?"

"Mamma?"

"Would you like to find yourself at school with holes in your jacket? Do you hate when you go up stairs at night, tired, to find a bed made up comfortable?"

"Mamma, what do you mean?"

"That it is not order which you hate, but the trouble necessary to gain it. Ah, my boy! No one of us likes that, but ought not each of us to take a part of it? Or should papa or mamma and Bridget do all the tiresome picking up and 'fixing up,' while Jamie only enjoys it?" Jamie put two arms around his mother's neck.

"Mamma, you are great for explaining things, aren't you?"—*Boston Beacon.*

## COLD PRAYERS.

Cold prayers are the arrows without heads, swords without edges, birds without wings; they pierce not, they cut not, they fly not up to heaven. Those prayers that have no heavenly fire in them always freeze before they reach as high as heaven; but fervent prayer is very prevalent with God.—*Spurgeon.*

Wherever God's salvation comes there will be joy and singing.



## OUR BOARDS.

## SELF-SUPPORT IN BRAZIL.

The Presbytery of Rio de Janeiro at its last meeting, in August, 1886, adopted a new plan to encourage self-support on the part of the native churches.

A central fund was created to which all were invited to contribute. A committee of nine were appointed, consisting of six native ministers and three elders. The results of their efforts have already proved highly encouraging.

One of the chief advantages of the scheme is that it presents a definite object to each church member. There are many churches just beginning life with a little handful of members and many isolated families. By the union of these scattered forces it is hoped to support entirely three native pastors during the first year, and to do much better hereafter. The committee have published a little four-page monthly devoted to the interests of the fund, and it has already proved a powerful aid, both by its pointed articles on the duty and privilege of giving to the Lord, and by the reports of sacrifices already made, which stimulate others to follow the example. It proves a bond of union, also, between our feeble churches, making them feel that they belong to a large and growing organism. The paper itself, published at 25 cent a year, is self-supporting, and every penny of the fund goes directly to the work of evangelization.

The Presbytery numbers 20 ministers, 33 churches and 2,000 members.

## FOREIGN MISSIONS.

Dr. Murray Mitchell said, a few years ago, that it is a disgrace to Protestantism that only eighty years since the mission work in the regions beyond was systematically inaugurated; and it is still a burning disgrace to the Church of Christ that the millions of Protestant church members sustain in the foreign field not over ten thousand men and women, and contribute not over ten millions of dollars yearly, while in Scotland alone the Presbyterian Church has more than 3,000 ministers.—[Crisis of Missions.]

The Presbyterian says: "It seems but yesterday since it was thought an anomaly for a lady to go to the Mission field except as the wife of a missionary. Now there are 2,400 of them, besides probably an equal number of married ladies. The results have dispelled fears and dissipated doubts."

General Harrison said in 1807: "The utmost efforts to induce the Indians to take up arms against us would have been unavailing if only one of the many persons who have committed murder upon the people could be brought to punishment."

And General Harvey wrote, after forty years' service in governmental Indian affairs, "I have never known an Indian tribe to bread its word to

our government, and I have never known the government to keep its faith with the Indian tribes." And a notable French writer said of William Penn's compact under the elm, "It is the only treaty between those nations and the Christians which was never sworn to, and never broken."—[Sel.]

## AN INDIAN'S SPEECH.

Before the Peace Congress at Philadelphia, Pa., Tenth Month, 1886.

Thomas Dana, an Oneida Indian, a minister in the M. E. Church, and at present a missionary among the Indians in Indian Territory, was introduced. He spoke as follows:

The aborigines of this country welcomed the Europeans to their lands, and extended to them a cordial hospitality. Instead of their kindness being reciprocated, they had been persecuted and driven from their homes, and now the cry is for extermination.

The Indian has always kept his promises, but the white man has always broken his. No instance exists in which a peaceable Christian has gone in simplicity among the Indians, and sustained a peaceable demeanor, and yet received harm from the Indian. War not only destroys the Indian, but it demoralizes him. Indeed, I wonder sometimes the continent contains one decent Indian. O, it is a terrible thing to have the soldiers thrust among us.

We should not think of revenge if they would not come among us with powder and pistol and bow-knife, and most of them bring these.

The sight of these stir up the "dirty water," and wake up their "yellow jacket," and thus war follows. The white man introduces among the Indians every species of immorality and vice.

I thank God that I am an Indian—if I was born in a wigwam, in the woods, God, He whom you talk so much about, lift up so high—I fear lift up too high—get Him too far from you—has condescended to visit me and dwell with me.

## FAITH REQUIRED IN FOREIGN MISSIONS.

The individual Christian who lives so extravagantly that he has nothing to give to religion or charity, cannot call himself just, even though he owes no man a dollar. The ungenerous man cannot be just, neither can the unjust man be generous.

What is probably the strongest parish in the West, was founded upon this missionary principle; and its congregation, following the lead of a wealthy and godly layman, as prominent in the State as in the Church, actually began to give to foreign missions before they had a church of their own to worship in.

I tell you, my people, it all sifts right down to a matter of pure faith, this business of Foreign Missions. They are the very best thermometer I know for testing the spiritual life of churches, parishes, individuals.

The more worldly a man is the more he sneers at the idea of converting the world to Christ.

The third largest contribution to Foreign Missions given in the world last year through the Baptist Missionary Society, was by heathen in Burmah, a country in Farther India. The record stood stood: Massachusetts, \$41,000; New York, \$39,000; Burmah, \$31,000. Fifty years ago heathen, now an evangelizing power! Think of this, ye who dream that nothing is being done in converting the heathen.

One of our most honored bishops loves to tell the story, that, when as a young man, he had charge of a weak parish loaded with debt, he preached and took a collection for Foreign Missions while the sheriff's flag was nailed to the front of the building, and his people thought him crazy. To-day that church is one of the strongest in the city, and a large and systematic giver to the evangelizing of the world.

Less than fifty years ago a little Lutheran congregation in Germany, composed of poor working people, formally consecrated themselves to this work, began to give of their little to preach Christ to the heathen, sent many of their own members to the field, undertook their support, built a missionary ship, and because their faith was so great, of course inherited the inevitable blessing, and are to-day one of the largest and strongest churches in Europe.

With a single gospel herald to every 20,000 heathen, men persist in asking, "Why all the world is not converted by this time?" Better ask why, in a land like this, with one preacher to every 800 people, some of you have lived all your days in the atmosphere of Christian laws, homes, churches, schools, and are not converted to as high a faith, as blameless a life, as large a generosity, as ardent a love, as some of these poor heathen, the heirs of ages of pagan error, vice, superstition, darkness, hopelessness.

Ten million dollars is the largest amount ever given in a single year to Foreign Missions, and this distributed among one hundred million Protestants, averages about ten cents for each soul. Here is munificence! Here is faith! Here is love to God and to man 'for you! And yet, in the face of hoary error in these pagan lands, despite the perverted form of Christianity gone there before, despite the greed and vice and brutalities of sailors, tradesmen, traders, adventurers from Christian nations, despite the indifference and coldness and hostility of the church at home, what hath God wrought? Where one, fifty years ago, could scarce have found a single Christian, there are now well nigh a million church members, and four or five times that number of adherents to Christianity. The dark continent girdled and belted with Christian missions, China dotted with chapels and hospitals. Japa-

nese statesmen and editors demanding that Christianity be made the state religion. A Hindoo scholar announcing that "Christ, not Buddha, rules India to-day!"—[From Published Sermon of Rev. L. D. Osborne.]

## EGO ET DEUS MEUS.

The letter of Leo, P. P. XIII., to his venerable brother, Michael Augustine Corrigan, archbishop of New York, is, so far as any binding force upon the consciences of Catholics is concerned, of no more weight than a private communication from Mr. Pecci at Rome to Mr. Corrigan of this city. But it is, nevertheless, of the first importance as showing the attitude which the supreme ecclesiastical authority of the Catholic church has deliberately chosen to take on the most important question of our time and the nature of the claims which it makes upon the obedience of citizens of the American Republic.

The form and manner of this letter are notable. The way in which the Catholics of New York are referred to as "your subjects," and the way in which the Pope, styling himself We and Us, with a capital W and a capital U, not only assumes the inflated style of royalty, but appropriates to himself the typographical homage accorded by usage to the Almighty, are extremely suggestive.

Yet the way in which the papers have printed this letter of consolation from the anguished Pope to the poor, persecuted Archbishop, grieved by the rebellion of his subjects, hardly does justice to this feature of it. Here is the way in which the concluding sentence would appear if printed as it was written in the copies furnished the press from the archiepiscopal palace:

"Meantime WE earnestly pray the God of consolation that He will console you, Venerable Brother, tried by so many cares, and as a pledge of His divine favor and a proof of OUR special affection for you, WE lovingly bestow upon you, the clergy, and the people committed to your care the Apostolic Benediction."—[The Standard.]

## A USEFUL HINT.

An earnest Christian farmer who lives four miles from church in one of the staid New England towns, and whose family consists of only himself and wife, sends three teams every Sabbath to take to church people who reside in his neighborhood and have no conveyances of their own. His example is worthy of imitation. The vacant pews might be filled up in this way, and many infirm and aged people would rejoice to share in the worship of the sanctuary, of which they have long been deprived.

To hear God's voice we must "incline the ear," bend forward, exclude other voices, and listen intently for His.



## THE CHURCH AT WORK.

A WEEKLY Presbyterian Newspaper for the people of Indiana.

Published every Thursday. Only \$1.00 a year.

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## EDITORS:

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H. S. Bonsh is our Field Agent.

PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 7.

At this day it is not easy to adequately judge of the obstacles which the fathers had to meet in planting the church on our Territory. Now money, compared with early days, is plenty, produce abundant, and railroads distribute everything at the doors, even in new settlements. Monied men push to the front and improvements at once begin, giving employment to workingmen and distributing cash. Merchants are on the ground with goods, schools and churches opening up, and the mails keep pace with population. The broken prairies at once yield luxuriant crops, mills are built and run, and hardships and privations are scarcely known.

Not so when Indiana was settled. Railroads were then unknown, heavy forests covered the land and wind traces on the trees from settlement to settlement were all the roads. Mills had not been built, and grated corn and "lye hominy" and the flesh of deer and other wild animals constituted the principal food. Fruit, save that which grew wild, such as grapes, plums, etc., was not seen, and even salt was hard to get. Impassable swamps abounded and quick-sand and mud that seemed bottomless made the crossing of streams perilous, domestic animals and men sometimes losing their lives in these.

No towns nor cities offered a market for grain. Schools and churches there were none. Books were few and beyond the reach of those who had not brought them with them from older States. A newspaper was seldom seen. Savage beasts, and at times more savage Indians, destroyed property and life.

To leave friends, home, civilization and plenty, to carry the gospel into such a territory to such a people required a consecration not surpassed by those who go under the protection of established governments and supported by Missionary societies to heathen nations.

Our Missionaries to-day carry with them or can procure books and much if not all that is needed for their physical comfort and intellectual and religious growth and influence; while they know that the churches and societies which send them out will continue their support.

The early Missionaries to Indiana had no such reliance or help. I have heard my father say that

when he paid his ferriage over the Ohio river he had 12½ cents—a "bit," as the coin used to be called—left. His library consisted of Bible and hymn book, Confession of Faith, Bunyan's Pilgrims' Progress, Buck's Theological Dictionary, Fisher's Catechism and a small concordance. These and his clothing he carried in his saddle-bags and in a bundle tied to his saddle behind him, while his wife mounted on another horse, transported her clothing and goods in a sack hung to the horn of her saddle. Thus on horse-back they brought all their earthly property with them, and also, in her mother's lap, my oldest sister, then an infant, now the aged Mrs. Dr. Jas. F. Knowlton of Geneva, Kas.

Established in a cabin, in Daviess county, made of round logs and covered with clapboards, held in place by "weight-poles," which friends assisted him to build, his missionary work was begun. He largely made his own living, cultivating the soil, teaching "singing schools" and giving instructions in grammar and arithmetic at night when at home. Much of his time, however, was spent in missionary tours, which took him all over this State and even into Illinois. When living in Southern Illinois I met old men who had heard him preach only a few miles this side of St. Louis, Mo., who could not only repeat his "text," but much of what he said. For none of his labors for years was he paid in money, and never in his preaching and visiting tours was he charged a bill. These traveling preachers more than paid their way, however. They largely took the place now filled by mails, a newspaper, giving intelligence of friends in the States and other settlements, telling of soil and climate, distributing seeds and in many ways adding to the comfort and intelligence of the people. Rev. Dr. Henry Little used to say that a preacher that did not pay his way by the knowledge and influences for good he imparted, was hardly fit to preach. No man, perhaps, ever did this better than he. That the early preachers of Indiana did this fully does not admit of a question. They visited more and were more social and entertaining one with another, as I recollect them, than ministers to-day. When three or four or a dozen preachers met at my father's it was a rich treat to see and hear them. They were the jolliest, happiest set of men over seen—full of anecdotes, knowledge and wit, they laid themselves out to be entertaining and useful.

Trusting in God and using their own powers they seemed destitute of wearing care, and made religion seem attractive and of great practical worth. The first thing that turned my youthful aspirations toward the ministry as my life calling was the good men and the good times which I saw when these men met. No jealousy—each seemed to rejoice in others popularity.

But this paper grows too long and I must stop without saying all I intended to of the poverty of the early times as an obstacle in the way of progress in the Presbyterian churches.

## A PARSONAGE LIBRARY.

Not to violate the command, "Let not your left hand know what your right hand doeth," but in the spirit of the precept, "Let your light shine before men," these egotistical statements are made.

During my ministry I have been favored by receiving a large number of books. It interests me to note the various ways and times of their arrival. Leaving the Seminary, with what might be called the heavy artillery of commentaries, cyclopedias, dictionaries, etc., a few well chosen quarterlies, bound every few years, make quite a show. (And if one had time, at the end of his generation, there could be no more profitable reading than these old quarterlies.) Then, occasionally, sermons, memorial addresses, baccalaureates, etc., etc., like living springs from the hill side, how refreshing in life's journey. Every young man would do well to carefully keep, cull and bind, at the end of five years, such fugitive pamphlets. The best part of my library has been given to me. My indebtedness to publishers, authors, and generous friends, is hereby acknowledged, but must forever remain unpaid.

On an average we have moved once in seven years. With all reverence and admiration for the few ministers who show larger pastorates, I do not envy them their honors or regret that I followed "the cloud" when it moved. Some pastors stay too long. One feels the advantage of small possessions when called to move, and books are especially heavy, and not only dry, but must be kept dry, and handled with care. So, when the time of moving came, the library was sifted. Some books went to the fire or the rubbish pile. Some very precious books were left with the dear families as memorials. At one time two boxes went to Wabash College, at another, a box to Biddle University. Some white or black boy may be the better for the gifts. And still the wonder is how many books remain on the old shelves. The widow's cruse of oil was not more wonderful. What shall be done with the books I do not read and the children don't care for? For the present I have solved the problem by starting a "Parsonage Library" at "Vesper Cliff," better known as the United Congregation of Rockfield and Rock Creek. This is a sort of Mount Pisgah or Beulah land to me, and I want it long to remain a prosperous, united people.

Before the re-union it was not so. A little creek called Rock Creek was a great gulf between the new school and the old school. Two

good congregations, the church buildings three miles apart, had no more dealings than the Jews and Samaritans had in the old times. And that's the way some people would like to be neighborly with existing denominations. As much as possible, let us live peacefully with all men.

These congregations, in addition to their suitable houses and grounds, own jointly a parsonage, large enough for a minister with a good sized family and given to hospitality. The parsonage library, in a good book case furnished by the people, has a goodly number of very valuable, theological books, not designed for a circulating library, but for the use of the coming man, from generation to generation. In fact it is a kind of bait placed in the parsonage to invite a good young man from Lane or McCormick Seminary to a better parish than can be found in Cincinnati or Chicago. The young man aforesaid may be in doubt whether he can afford to marry that lovely and accomplished young lady who is coming out of the Seminary. He does want to spend a few dollars on his library. Trip or books? is the question with him. Young man, that question is partially answered. When you get a call to this rural parish, come with your bride. And as the children grow up around you, strong, healthy and happy, train them up in the catechism of our church, with the strong, healthy, happy children of these well-to-do farmers. For further information see private letters. JNO. M. BISHOP.

## LABOR ORGANIZATION.

There is strength in organization. The Church is an organization, the end of which is to help a lost world find heaven. Railways combine and organize. Our Nation is an organization. This spirit is in human nature. The time was when it was held to be treason for laboring people to organize for self-protection. In America that idea is exploded. Organized labor is right in principle. The intelligent and christian citizen should help direct this power. It is a power, if ill-directed, for evil; if well-directed, for good. It needs direction. The "Knights" should be based in sound economy, personal rights and New Testament morals. The Church of Christ is the best institution on earth to perform the work and to exert the influence which is just now in demand. What it does should be done intelligently. This labor problem must be better understood by the clergy than it is.

Working under instructions, the committee from the Southern Assembly can only inquire into the "facts" of the Northern church. That committee will have no power to negotiate or fraternize. It can not adopt nor suggest a basis of union. This will cripple the work of the joint committee.



## SYNOD OF INDIANA.

**THOENSTOWN.**—Rev. Sam'l Sawyer's address is changed from this place to Marion, Ind.

**HUNTINGTON.**—The Rev. Mr. Montgomery of the McCormick Seminary has accepted an invitation to take charge of this church.

**BLUFFTON.**—Rev. James E. Weir of Camp Point, Ill., has received and accepted a unanimous invitation to take charge of our church at this place.

Vincennes Presbytery needs a few more men. One for the Worthington group, one for Poland and Olive Hill, and one for the Upper Indiana Church.

**MISHAWAKA.**—Children's Day services were conducted last Sabbath, in the absence of the pastor, by the Sabbath School Superintendent, Mr. M. M. Fisher. The exercise was a very delightful one.

**COVINGTON.**—This church is vacant and desires a pastor. Two or three churches need to be united, but will make a pleasant field for any active minister. Address the clerk of session, Mr. W. M. Segar, Covington.

**FORT WAYNE.**—Second Church is prospering under their new pastor, Rev. J. M. Fulton. They recently paid off a debt of \$825 and have started a fund for building a new church. Recently seven persons were added to the church.

**BLUFFTON.**—Bluffton church has called the Rev. J. E. Weir of Camp Point, Ill., to become their pastor. He will enter upon his new field Sept. 1st. In the meantime the Rev. George Copeland, a former pastor, will supply the church.

**WORTHINGTON** is now vacant. It is a pleasant field in a good railroad town of 1,500 inhabitants. The churches of Howesville and Kolean are united with it in forming the field. Address clerk of session, Mr. D. N. McKee, Worthington.

**WASHINGTON.**—Rev. J. Omelvena, Ottawa, Ill., has accepted the invitation of the Washington Church and will enter at once upon his work. The outlook is bright for this church. There is quite a stir in the town owing to the recent location of the O. & M. R. R. shops here, and it is expected the whole place will feel a healthful impetus.

**POLAND AND OLIVE HILL** Churches in Vincennes Presbytery, near Terre Haute, need a minister. For one who is ready to take hold of the work heartily with them they will raise \$800 and will build a parsonage. Although not on the railroad there is a daily mail and there are good roads. Address clerk of session, Elijah Tressel, Poland, Ind.

**EVANSVILLE.**—Rev. L. M. Gilleland was absent on last Sabbath, having gone to preach before the Y. M. C. A. of Hanover College. "Children's Day" exercises were conducted in his church in the morning by the Sabbath School,

and at night the congregation united in a union Bible Society meeting in the Cumberland Presbyterian Church.

**KNIGHTSTOWN.**—Children's Day was observed by our church and Sabbath School last Sabbath evening. The Superintendent, Mr. R. M. Forbes, had charge of the services, which consisted of appropriate music from the "Children's Day," solos, responsive readings, addresses, etc. The Sunday School will picnic Wednesday, June 15, in the Fair Grounds.

**BETHANY CHURCH.**—On Sunday, June 5th, Rev. J. P. Engstrom, pastor of this and the Waveland churches, held a communion service at Bethany. Six persons were received into the church. This is an urban congregation of more than ordinary intelligence and of superior taste. The good class of farm houses, neat farms, literature, and musical instruments indicate a people of culture with the means of comfort.

**SHILOH.**—The Sunday School gave a most profitable and interesting entertainment at Shiloh Church, south of Dunreith, a week or two since. The literary exercises were under the leadership of Mrs. Matson, while the music was conducted by Miss Mullen. Recitations, dialogues and songs were the order, the most of which bore upon the temperance question in one form or another. The funds raised were for the benefit of the church.

**ROSSVILLE.**—The corner stone of the new Presbyterian Church was laid with appropriate services, on Monday, June 6. A large gathering witnessed the ceremonies, which were simple and brief. A copy of THE CHURCH AT WORK was among the articles deposited within the stone. The building is being pushed as rapidly as the workmen can construct it. The house is of brick and is to contain two rooms with bowled floor, circular seating, etc. T. D. F.

**VINCENNES.**—Last Sabbath was observed as Children's Day and was replete with interest. In the morning the sermon was to the children. In the afternoon a general exercise occupied the Sabbath School hour. In the evening the congregation joined in a praise service, led by the choir in delightful and appropriate music. Seven children were presented for baptism. There was one case of very special interest—a household baptism. Four persons constituted the household, and they belonged to four generations—the great-grandmother, the grandmother, the mother and the baby-daughter. The mothers of the three generations are widows and all members of this church. The great-grandmother is the oldest resident member of the church. When Rev. S. R. Alexander came here in 1828 to take charge of this church he found 111 members. Now he and they are all

gone with this one exception, Mrs. Catherine Denny.

Another very interesting incident occurred in this church recently. A little child was presented for baptism one Sabbath morning. That day was the birthday anniversary of its great-grandmother, who was present. She was ninety years old that day. God's faithfulness endures to all generations.

## LAWRENCEBURG—A FLOURISHING PRIMARY CLASS.

Mrs. Maley Crist, who is on the program of the State S. S. Convention for an address on Influences from the Primary Class, has been in charge of such a class in the Presbyterian church for several years. The attendance rose rapidly after she took charge of it. At the end of a year 100 were enrolled; at the end of the second about 200; and now nearly 300. As the church has but 120 members within reach of the Sabbath school, it will be seen that the class is largely a mission school, and as in such schools and infant classes usually, the roll is large in proportion to the attendance, which has averaged for two years about 100 children from three to twelve years.

The secret in Mrs. Crist's success has been simply her interest in the work and fidelity in conducting it. She spends twenty minutes or more teaching the intermediate lesson, and every eye follows her closely. She uses object lessons when admissible; a blackboard, not for pictures or anagrams, but to aid in retaining the scholars' attention; mingles questions with instruction. Rewards open to all, rather than prizes, are given, sparingly except at Christmas, for attendance, new scholars, &c.

The scholars are visited at their homes; some clothing is given to the needy and deserving. Entertainments, presented about quarterly by the children under their teacher's direction, not only meet the expenses of the school, but add greatly to the interest. The pastor is usually present to assist, and the older scholars are used as monitors and secretaries.

The result has been blessed. A number of children have been brought into the church, hopefully converted, though young; perhaps still oftener parents have become attendants or members of the church, a little child leading them. Who can count all the influences that have gone out from this infant class?

That he that "offends in one point is guilty of all" troubles some christians. There is no occasion for a christian to be troubled with this passage.

It is a warning to the moralist who would win heaven by merit. It contains in it the essence of the gospel. The man who offends in one point is a law breaker. There is no one that can show a record without a flaw.

## RELIGIOUS NEWS.

Evangelists Jones and Small made \$1,200 for one week's engagement in Rome, Ga.

Rev. J. M. Weirall, D. D., of New York City, has been elected President of Centre College, Danville, Ky.

Rev. Thomas Frazer has just been elected Professor of Theology in the Presbyterian Theological Seminary of San Francisco.

Two of the wealthiest Episcopal churches in New York—Grace and Trinity—have determined to make their pews free to the public.

The Illinois Legislature has passed a bill prohibiting the sale of tobacco in any form to minors under sixteen years, without written consent of parents.

Rev. J. B. Shaw, D. D., has resigned the pastorate of the Brick Church, Rochester, New York. He is eighty years of age, and has been pastor of the church nearly half a century.

A Roman Catholic church in New York City has introduced Congregational singing, and great interest is manifested in it. Many of the hymns used are adopted from Protestant hymnals.

Rev. G. L. Spining, D. D., of San Francisco, Cal., has been called to the pastorate of the Presbyterian church of Mt. Auburn, Cincinnati, at a salary of \$3,500 and parsonage, and \$1,000 to move with.

In Foreign Missions the total receipts of the year in the Southern Presbyterian Church were \$84,072, which was \$10,950 more than was contributed any previous year. All debt has been extinguished.

At the late meeting of the English Presbyterian Synod, Mr. Hugh M. Matheson congratulated the Synod on their mission in China, having attained a membership not reached by any Protestant church in that country.

The Lafayette Avenue Presbyterian church, Brooklyn, Dr. T. L. Cuyler, pastor, recently received ninety-five members. A revival began during the Week of Prayer, which resulted in the addition of 164 since that time, mostly by confession. Its present membership is 2,270.

The State of Nebraska, in which the General Assembly met, received its first Missionary in 1856. A Synod of five Presbyteries was organized in 1874 with one hundred and five churches. Now it has two hundred and seven churches, twenty-seven self-supporting, with 7,500 members.

The industry of the new Andover "literary bureau" in its tract distribution of matter thought to be helpful in its rather stupendous undertaking, is exemplary. "Perhaps it will take up next Prof. F. L. Patton's article in the last Forum, on the question 'Is Andover Romanizing?'" and distribute it among the churches.

Cincinnati.—At the communion in the Walnut Hills Presbyterian Church, Sabbath, June 5, eighteen persons were publicly received, and the names of seventeen others received by the session at the Bethany Mission, where a communion service was held April 8, making thirty-five since the last communion in the church.

The Year-Book of the Church of England for 1887 registers the names of nearly 14,000 clergymen. In eighty per cent. of the parishes there are 1,182,000 communicants. There are 3,000,665 free and 1,000,497 paid sittings. The voluntary offerings of the year for various religious purposes amounted to \$20,000,000, and more than \$5,000,000 were given to the educational department.

The Irish Presbyterian General Assembly is to discuss the question whether it will employ evangelistic agents in the foreign field other than regular ordained missionaries. The Oxford students and Glasgow men who have recently given themselves to Foreign Missions have indicated a decided current of popular feeling, and have produced a general tendency in that direction.

The income of Yale College, according to Ex-President Porter, is four times as great as it was twenty years ago. There is nothing in the world more insatiable than colleges and seminaries; and yet this is the glory of them. Forever they need more and more; but this is so only because more and more is continually being demanded of them in order to meet the advancing growth of our Christian civilization.

No fewer than 1,325 editions of the Bible were published in the 16th century. In the 17th and 18th centuries it was translated and published in many languages by the polyglot press of Propaganda Fide, at Rome. In the 19th century the British and American Societies have printed, in the Protestant version, one hundred and twenty-four million copies of the Bible, or of the New Testament, viz: British, 74,000,000; American, 32,000,000; other societies, 15,000,000 copies.

Rev. Dr. Alex. Proudft, of the Second Presbyterian Church, Baltimore, in speaking of Spiritualism, says many people have been injured mentally by it; free love and the weakening of the marriage tie result from it; the moral standard is lowered, faith is destroyed, and the whole tendency is anti-Christlike. Ninety-nine of every one hundred spiritualist professors are frauds, and personally he believes the same could be said of the whole one hundred.



## WOMAN'S WORK.

THEY NEVER STRIKE.

There is a class of people in this country who get up at five o'clock in the morning and never get back into bed until ten or eleven o'clock at night, who work without ceasing the whole of the time and receive no other emolument than food and clothing. They understand something of every branch of economy and labor from finance to cooking. Though harassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make, and no incompetency in any branch of their work is excused. No essays or books or poems are written in tribute to their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the house-keeping wives of the laboring men. —[Steuben Signal.

## THE LADIES' PRAYER MEETING.

I suppose every church has one; but if there be one that has not, let me assure that church that it is losing a great blessing. A successful Boston pastor used to say: "The ladies' prayer meeting is, to a great extent, the thermometer of my church. The increase in numbers and interest in it have often proved to be a token of a revival of religion." Isn't that commendation enough to warrant such a meeting in every church?

It is a help to a pastor to know that the Christian women of his church are praying for him and his work, at least once a week. It is a help to the ladies to meet together and pour out their hearts' yearnings to God. However weak or unworthy each one feels herself to be, she believes and claims God's promise, that "where two or three gathered together in My name, there am I in the midst;" and she knows He is more ready to give good gifts to his children than earthly parents are. Because of this assurance all go out better fitted to meet the cares and responsibilities of life. Beside this great blessing, there is a help to be considered, arising from the social side of the meeting. The regular attendants grow to know each other well, to know what perplexes one, what blessing has come to another, what course of religious reading one is pursuing, what great longing another has; and from this we learn to "bear one another's burdens, and so fulfil the law of Christ," and that meeting becomes to us—

"A scene where spirits blend,  
Where friends hold fellowship with friend."

Perhaps some reader may say, "I went to one of those meetings, and didn't find any such atmosphere." Perhaps not, but do you judge all the meetings by that one that you happened into? Do you judge of the fruit of your orchard by the first

apple you happen to taste? Constancy in attendance is a necessity in order to fully enjoy the meetings. —[The Golden Rule.

## PRAYING FATHERS.

During a recent revival service, a stalwart blacksmith rose and said: "I have heard a good many tell during these services about the prayers of their mothers being answered; but no one has said anything praying fathers. It is a good thing that there have been so many praying mothers; but I am determined by the help of God, to live so that my boys shall say they had a praying father." Are there less praying fathers than mothers in the world, or is there a difference in the prayers? The father, to whom the family look for counsel and guidance, should of all others be fitted for his responsibilities. This can only be done by drawing his strength and wisdom from the heavenly Father. Let us have more praying fathers.—[Religious Telescope.

## THE MINISTER'S WIFE.

"And are we to expect nothing of a minister's wife?" said Miss Lane in a very subdued voice.

"Nothing more than her duty as a woman. If she have qualities that will give her a leading social influence and have time to spare from her home duties, which are always first, she ought to let these qualities become active for good. But no more can, with justice, be required of her than any other woman in the congregation. Your contract for service is with her husband, and not her; and you have no more just claim upon her time nor right to control her freedom, than you have over the wife of your lawyer, doctor or schoolmaster.

"If you think my services absolutely essential to the prosperity of the church, just state the amount of salary you can give, and if, for the sum, I can procure a person in every way as competent as myself to assume the charge of my children and household. I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing.

"I could wish," she continued, in a lower voice, "to number you all as my friends." I have come among you only as a stranger, seeking no pre-eminence, but desiring to do my duty as a woman. The fact that my husband is your minister gives me of right no position among you, and gives you no right to demand of me any public service. If my husband fails in his duty, admonish him; but in the name of justice and humanity do not establish any supervision over me. Let my private life be as sacred from intrusion as that of any other woman. This I have a right to demand, and will be satisfied with nothing less." —[Woman's Magazine.

—ESTABLISHED - 1880.

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## TEMPERANCE.

THE LOGIC OF IT.

Editor Church at Work.

Please allow me another word with W. H. on the question of the right or wrong of local option. I like to argue with him because he does not dodge logical conclusions, as so many advocates of license do. He admits that if the question referred to licensing prostitution, instead of saloons, he would vote as he does in the present case. That, of course, is the logical conclusion, and I admire his frankness in admitting it. If the case were polygamy, of course W. H. would vote in the same way, i. e.—to allow the infamous practice to be carried on anywhere that a majority of the people might decide that they wanted it. But would his conscience be clear? If he had lived in the county of Jackson, this State, at the time the Reno gang ruled there, and carried on the business of horse-stealing, highway robbery and murder, unhindered by courts and sheriffs, he would have said, Let them go on, if the people in the township where they live are willing, I'll not vote no; I can not stop them. If W. H. had lived in the days of Martin Luther he would have voted yes on the proposition to allow Tetzel to sell his indulgences wherever the people were foolish enough to buy them. The great reformer could not have won him to his cause. W. H. may not enjoy being led to the ultimatum of his admission, but he cannot deny that it is legitimate and he must try and face it. It is this: He must admit that all attempts to convert the world by protesting against the sins of men are unwarranted. It is wrong to preach repentance and to urge conversion. This follows necessarily if we admit that we ought to allow others, by vote or otherwise, to do that which our consciences condemn. I need not take up further space to make him see the absurdity of the position in which he has placed himself. It is only what must result, however, when an honest man allows himself, for the sake of party or other reason, to attempt to bolster up a false position. The truth is just this: W. H.'s political party has got itself into such a condition that it cannot live without the help of the saloon vote. Neither can it live without the help of radical temperance men. The question is, how to keep these two opposing factions in line. The desperate attempt to do this explains the woeful inconsistency of Presbyterian Doctors of Divinity advocating the licensing of the liquor traffic, and W. H.'s ridiculous logical blunder.

As to the little band embracing about two per cent. of the voting population, to which W. H. somewhat contemptuously refers, I have only to say that this band, small as it is, is rapidly growing, a condition that is not true of either of the old

parties. In this State the growth is 300 per cent. in two years; in some States much more. It may fitly be compared to the little cloud that arose out of the sea at the prayer of Elijah. Ere long the great storm will come to sweep the saloon plague from the land, in spite of the Doctors of Divinity who would license it, or the W. Hs. who vote to let who will have it, so it comes not near them.

J. G. K.

Indianapolis.

FACILIS DESCENSUS AVERN.

Dr. Crosby is giving a practical illustration of this. Having posed before the country as a self-confessed wine-bibber, and having made addresses which the brewers have published by the hundreds of thousands to break down prohibition and fight the efforts of the church all over the land for Gospel Temperance, he has at last come to the point to which he has been tending all the time. According to the New York Tribune and Observer, he is now advocating the sale of beer on Sabbath, as a necessity of which the people should not be deprived. This is the man who wants to break down the Temperance Committee of the Presbyterian church. Such a man does one hundred fold more harm than Ingersoll. Take no stock in a wine-bibbing preacher!

PRESBYTERIAN ELDERS ON PROHIBITION.

At a prayer-meeting of the elders of the Presbyterian General Assembly at Omaha last week, the following resolution was presented by J. B. Smith, of Hudson, Wis., and adopted with but few dissenting votes:

Resolved, that in our opinion the day has arrived when Christians should no longer sanction the liquor traffic, either by voice or vote, and when the General Assembly of our church should speak out in unmistakable terms against it; and to these ends we do hereby declare uncompromising warfare upon the dram-shop, in whose business we will no longer be partners through the mask of license, and we most kindly but decidedly request the General Assembly to endorse and adopt this, our action.

By vote of the meeting the movers of the resolution were instructed to present the same to the Permanent Committee on Temperance, to be by them presented to the Assembly for action.

BUSINESS RUINED IN IOWA.

The Secretary of State of Iowa has published his annual report. It shows the disastrous results of the prohibitory law. The figures are official. Let fanatics coolly consider what prohibition has done in Iowa. There were 1,645 convictions in Iowa last year and 657 of these were for violating the liquor laws, leaving for all other offenses, murder, theft, arson and all, 988,

and the Clark law was in force only four months. Here are 657 convictions for crime clearly attributable to prohibitory law. Of these 1,645 only 188 were of magnitude enough to require imprisonment, an average of less than two for each county. Only think of a great state like Iowa averaging only two convicts to a county in a whole year and some of these liquor sellers! The report shows that out of ninety-nine counties there were fifty-one counties that did not have a single convict in the jail during the year. Only think what ruinous effects that must have on jail keeping. Jails to let, with no boarders! More than that there were twenty-two counties that did not send a convict to jail or to the penitentiary during the entire year. And things are growing worse and worse as the next report will show. The official papers show forty-four less in the two penitentiaries on the 1st of March, 1887, than on the corresponding date of 1886, notwithstanding the rapid increase of population. So the prohibitory law has not only ruined the "peer pizness," but it has rendered the keeping of jail utterly worthless. No wonder such philanthropic men as Paul Shuster say that the killing of such men as Haddock serves them right. —[Ex.

SACRAMENTAL WINE.

The United Presbyterian General Assembly passed the following resolutions:

Resolved, That the action of the General Assembly of 1884, recommending church sessions to provide unfermented wine for communion purposes, be reaffirmed.

NOTES.

A dram-drinking churchman is more dangerous than an atheist, just as a light-house unlit is more dangerous to the life than a rock without a light-house.—[The Issue (Nashville, Tenn.)

Suppose all the liquor in town was in one large cask, what difference would it make whether that cask was tapped in one, two or ten places, so the liquor was all drawn out and drank? High license proposes to draw all the liquor the people will buy, but it proposes to have a few taps less—that's all.—[Dalton (Ga.) Citizen.

Cornelius Vanderbilt is one of the uncompromising total abstinence men of New York. A row of stores is to be built this summer on a site opposite the Grand Central Depot. Of course, the situation makes the place desirable for restaurants to catch travelers, but no rum is to be sold there, and young Vanderbilt has provided in the deeds for perpetual prohibition of the liquor traffic, so far as that 200 feet of street front is concerned. "If there is one spot where there ought not to be any saloons," he said, in answer to my inquiry, "it is within sight of a railroad station.

If I had my way about it, I would prohibit by law the sale of intoxicants within an eighth of a mile of a railroad station."—[Indianapolis News.

A new brewing company has just filed articles of incorporation and will engage in the manufacture and sale of malt liquors at Detroit, Mich. Does anybody know of any new brewing enterprises of that sort springing up in Maine, Kansas or Iowa?—[Indianapolis Phalanx.

High license is not even a compromise, but it is an ignoble surrender of manhood, to the liquor traffic, for a few dollars of money.

A mad dog roams the streets. Children are going up and down. They are warned. With the bold curiosity of youth they venture near. One says: "He isn't cross; I'll handle him." He is bitten and dies in the arms of his father. Some people say, "It's a shame; the dogs ought to be put off the streets." Others say, "No, the children should have kept away, and they would not have been bitten." Is the street designed for mad dogs or children? Kill the dogs and let the children run! So with the saloon. Society is for the people, not for those who prey upon the people. Instead of asking that the people should avoid these places, we should demand that these places avoid the people. The streets are for the citizens; if any one has to vacate let it be the enemy.—[The Crusader.

What do people think of themselves who vote just as these diabolical brewers want them to vote? Yet there are those who claim to be decent people who march right along just as these fellows require them to do. "Remember Michigan and God save Texas."

POISON STUFF.

A little boy had a penny, and went into a store and asked for some candy. The man said:

"I haven't any candy, but I will give you something better."

So he cut off a little piece of tobacco, and rolled it in sugar, and gave it to the boy, who took it and ate it. In two hours that little boy was dead. And yet there are men who will smoke and chew, day after day and year after year, such poison as that, and will not believe that it will do them harm. Surely, a poison deadly enough to kill a little child cannot be good for a man to use. It will produce its effect by and by, and persons who use such poisons may expect to suffer while they live, and die prematurely, unless they abandon their evil habits.

One need not be a great soldier or statesman to be a blessing to his neighborhood, community and country, but only to have Elisha's faith in God and devotion to His cause.

To be famed for holiness is as great a snare as to be in high repute for wisdom and eloquence.



## INDIANAPOLIS.

On last Monday morning the Presbyterian Ministerial Association adjourned until the second Monday in September.

Prof. Winslow of Wabash College preached for Rev. Mr. Rondthaler of the Tabernacle last Sabbath. Mr. R. delivered the annual address before the Y. M. C. A. of Wabash College on Sabbath morning.

The Second Church united with the First Church last Sabbath evening, Dr. McLeod preaching the sermon.

Children's Day was observed by several of the churches. The exercises were of a character specially interesting to the young people, and the attendance at Central Avenue, First Baptist, First Presbyterian, Hall Place, Blackford Street, Fourth Presbyterian and Seventh Presbyterian Churches was very large.

The programme prepared for the day at Central Avenue Church was quite elaborate, and the church was crowded at the three services.

At the First Baptist Church the main audience-room was decorated with flowers and appropriate mottoes, and several cages with birds were hung about the room. At Hall-place Church the pastor, Rev. J. W. Duncan, addressed his sermon especially to the young people, taking as his text the 105th Psalm, nineteenth verse, and last night a class of 33 probationers were received.

## NEW ALBANY PRESBYTERY.

Two "Workers' Councils," which are Christian Conventions on a small scale, have recently been held under the direction of the Presbyterian Missionary. The first was at the Jefferson church, fourteen miles north-east of Madison, and was fairly well attended by the community surrounding the church, and also by members of the Pleasant and Monroe churches, a few miles distant. Rev. J. H. Barnard and Elder W. P. Hendricks, from Madison, made excellent addresses and took an active part in the discussions. Miss E. M. Gilchrist, of Hanover, opened the question, "What Can Our Ladies Do?"

The other "Council" was held at Rehoboth, Harrison county—a church central to the large country parish of Rev. J. DeLamater, who has charge of three church organizations with five preaching places. A large congregation attended both the day and night sessions of the Council. Elder E. M. Hubbert, of New Albany, opened the questions, "What is the Secret of Successful Work in Church and Sabbath School," and "How Much Do I Owe the Church?"

Mrs. E. M. Hubbert, President of the Woman's Presbyterian Society, read an excellent paper on "Woman's Work." Rev. Frank H. Grossman, of Leavenworth, made an interesting address to the

children in the afternoon and to young people at night. The close attention given by all, even the children, throughout the five and a half hours occupied in the three sessions, manifested the interest of those present. Eight of these "Councils" have been held in this Presbytery during the past year. I believe that no more effective way can be found of awakening and encouraging our smaller churches than for three or four efficient workers to go and spend a day in discussing practical questions. The question drawer adds interest to such gatherings, while the basket dinners enjoyed at both places were essential features.

Bro. DeLamater is doing efficient work on his large field. Mrs. DeLamater and daughter are very active in Sabbath school work, and have organized a Missionary Society, which is doing well. The Mite Society, which meets monthly in the homes of the members, is a model for all, especially for country and village communities.

A Committee on Programme provides for music and a few short essays and recitations at each meeting.

The New Washington church has purchased a house with ten acres of ground adjoining their church lot for a parsonage. Rev. J. M. Montgomery, of Greencastle, has taken charge of that and the Mt. Vernon church, five miles distant. He has removed to the field.

F. M. G.

## TEMPER AT HOME.

Plain, sensible Dr. Hall has a common-sense way of saying good things. He never used it to a better advantage than as follows:

"I have peered into quiet 'parlors,' where the carpet is clean and not old, and the furniture polished and bright; into 'rooms' where the chairs are neat and the floor carpetless; into 'kitchens' where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth and learning, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, or means or society, can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away."

## THE SALVATION ARMY.

The following reprint from a circular of the Salvation Army from one of the cities of Kansas, shows what an irresponsible aggregation may become. In some places the work of the Salvation Army is un-

questionably good. The people of Crawfordsville seem to feel that a good work is being done there. The following is simply terrible to believe: "Smiling Bell, from Wichita, Kan., the girl who jumped out of a two-story window to get salvation, will be at —'s rink, Monday, April 18, at 8 P. M. Cyclones of Salvation, Tornadoes of power, Gales of Grace, Celestial breezes. Collection at door to defray expenses."

The politician is not likely to be a reformer. The N. Y. World, an eminent political exponent, makes this suggestion to political aspirants: That on temperance matters they are to regard the singing societies and German vote.

## LAFAYETTE COMMENCEMENT.

The commencement exercises of Lafayette College will be held on the 26-30th inst., beginning with the farewell address to the graduating class, which numbers 45 members, by President Knox, and a sermon to the Y. M. C. A. on Sunday, by Prof. McClelland, of Allegheny Theological Seminary.

## MARRIED.

BOWEN-GREGG.—At Rockfield, Ind., June 8, by Rev. J. M. Bishop, Mr. Edward W. Bowen, of Delphi, and Miss Della F. Gregg, of Rockfield.

SCOTT-SETZER.—June 16, 1887, at the residence of the bride's mother, in Vincennes, Ind., by Rev. E. P. Whallon, Mr. Jacob P. Scott, of Topeka, Kas., and Miss Lizzie Setzer. These young people are respectively, grandson and great-granddaughter of Rev. S. T. Scott, the first Presbyterian minister of Indiana.

## BOOK REVIEWS.

"Books for the Times," a series of books in pamphlet form by the American Tract Society. 150 Nassau Street, N. Y.

Among these numbers are to be found "The Old Testament Vindicated," by Rev. T. W. Chambers, D. D., of N. Y. Everything Dr. Chambers writes is scholarly and good. This is no exception.

"The Christ of the Gospels," by Rev. Henri Meyer, D. D. Divisions—1. Jesus the Perfect Son of Man. 2. Jesus the Son of God. 3. Jesus the Savior of the World. The pamphlet is in answer to the question, "Who is Jesus?" The answer is to be sought in the four gospels. The essay is a strong and helpful one.

"Ferdinand Christian Baur and his Theory," by Rev. A. B. Bruce, D. D. This tract upon this well known German author is timely. A few biographical particulars concerning Baur are supplied. His theory is then given with the influences which had weight with him, and then follows the criticism. The tract is sound and gives evidence of scholarship.

"From the Forecastle to the Cabin," by the Harper Bros., N. Y., 1887. This is a personal experience of Captain S. Samuels, of over 300 pages. This experience is tersely written and does not seem to be overdrawn. Sea terms have been avoided. Parents will find nothing to induce their boys to leave their own

fireside for a life on the sea. Boys will find it intensely interesting. It is the life and experience of a successful seaman.

"A Tramp Trip.—How to see Europe on Fifty Cents a Day," by the Harper Bros. This book of 275 pages is an account by Mr. Lee Meriwether, of St. Louis—correspondent of the N. Y. World—who took a journey over Europe as a tramp in order to see the country and study the people. It is well written. He has made a study of the people, of their social, political and religious institutions. He has given many facts which throw a flash of light upon the labor problem. The book abounds in interesting incidents and useful information.

## FOR WEAK WOMEN.

Mrs. Lydia E. Pinkham, Lynn, Mass.; "About the first of September, 1881, my wife was taken with uterine hemorrhage. The best styptics the physician could prescribe did not check it and she got more and more enfeebled. She was troubled with Prolapsus Uteri, Leucorrhoea, numbness of the limbs, sickness of the stomach and loss of appetite. I purchased a trial bottle of your Vegetable Compound. She said she could discover a salutary effect from the first dose. Now she is comparatively free from the Prolapsus, Stomach's sickness, &c. The hemorrhage is very much better and is less at the regular periods. Her appetite is restored, and her general health and strength are much improved. We feel that we have been wonderfully benefited and our hearts are drawn out in gratitude for the same add in sympathy for other sufferers, for whose sake we allow our names to be used."

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Vol. 1.

INDIANAPOLIS, IND. JUNE 30, 1887.

No 38

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A weekly Presbyterian Newspaper, published every Thursday at Indianapolis, Ind.

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Entered at the Post Office at Indianapolis as Second Class Matter

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**THE CHURCH AT WORK,**  
INDIANAPOLIS, IND..

Or, personally to the

EDITORS:

E. P. WHALLON, Ph. D., Vincennes,

R. V. HUNTER and G. L. MCNUTT, Indianapolis.

## THE WEEK

There are 19,007 post offices in Indiana, most of which have democratic postmasters.

The first Civil Service examination under the new rules of promotion was held at Washington on the 18th.

The second gas well at Hartford City, Ind., struck trenton rock and gas. It is considered an excellent well.

The Jubilee in England last week, in honor of the Queen's fifty years' reign, was a grand affair. Notaries were present from almost every country on the globe.

The New York Sunday liquor law was again unforced in the big hotels. The officers of the bank have been arrested. This government must take hold of this option business and crush it out of existence.

There was a tremendous bank failure in Cincinnati last week. The bank officials were connected with the great wheat corner in Chicago and were worsted. It was a gambling scheme out and out.

The administration has adopted a stringent measure in regard to the landing of pauper immigrants at the ports in this country. The rule now is, no pauper foreigners wanted here. It is high time something was done.

Ground for the new asylum for the feeble-minded, which was to have been built at Fort Wayne, will not be bought this season, owing to the cramped condition of the State's finances, but it will probably be built next season.

New Hampshire is said to be the most intense political State in the union. They have no bosses. The Legislature is large. It is the ambition of every intelligent man in that State to be a member, once at least, of the Legislature.

The monster parade and mass meeting in Union Square, New York, on the evening of the 18th, in honor of Dr. McGlynn, is said to have been one of the largest affairs of the kind ever witnessed in the city since the political parade of 1884.

The Standard Oil Company failed to secure the outrageous franchise that was so much desired in Indianapolis. The people have some rights and they asserted them in such a manner that even the city council had some respect for their demands.

It has been discovered that Indianapolis butchers have been imposing upon their customers. The officers in charge have been attending to their business loosely. But little stuff has been condemned. The public is being awakened and demands wholesome meat.

The Princess of Wales and her family visited the Wild West show on the 15th, together with a score of foreign royalties, all of whom rode in the Deadwood coach. The Princess being seated on the box by the side of Buffalo Bill, who drove the horses attached to the vehicle.

Thousand of foreigners are landing at Castle Garden, N. Y. Some are promptly sent back. A new rule has been adopted by the authorities to hold all children under sixteen years of age, unaccompanied by their parents, and send them back. These restrictions can not be too great for the good of our country.

## EDITORIAL.

The most dangerous person in this world is the one with the most talent and the least virtue.

Are you growing in christian grace? If not, why not? Has God broken his promises?

"What is worth doing is worth doing well." Apply this to the christian life. Why not realize as much as possible on your investment.

Bro. Gray can't quite get over the magazine fever. The Interior is usually on the right side of the question, and this healthy exception only proves the rule.

There is a time in the experience of every soul when the Spirit pleads most earnestly that it be reconciled to God. It is an awful moment. Heaven or hell! Which shall it be? It is the flood time of the soul.

The new cover upon the "Church at Home and Abroad" is in some respects an improvement upon the old. We would be glad, however, had the Assembly accepted the suggestion to take advertisements and make our magazine stronger and better even than it is. It is full of information. We ought to have in it the best contributions from the best men at any cost.

It is a hopeful sign to see so many big rascals finding their way to the penitentiary. Justice seems to have quickened her pace within a few years. Jersey lightning is no longer a local article. It is no doubt very strange to the men who have been accustomed to fatten unmolested on public pastures to be called to account, and actually to be tried and sentenced.

No need of a revelation! No need of a Christ! Men knew next to nothing of the earth, were lost the moment they were out of sight of land until they started with the sun as a center and took their bearings from the stars. The same is true of life. It is all darkness and confusion until we start with God as the center and source of all life and take our bearings from Christ as the morning star.

Is it any wonder that men should throng to Jesus when we remember how great is His redemption? "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear." This is wonderful. It is not the most wonderful—"And the poor have the Gospel preached to them." The outcast, dead to all honor, despised and de-

spising themselves, awake to the consciousness of their degradation and the hope of restoration in His presence.

It is the gospel of salvation through the blood of Christ that is popular after all. Learned doctors may be astonished by His searching questions and the clearness of His answers. Philosophers and moralists find something to admire in the great Teacher, but the throngs that flock to Jesus "as a cloud and as doves to their windows" are the lost men seeking relief from the sting of sin, light in the darkness and peace through the blood of Him that cleanseth us from all sin.

A good man recently removed from a certain church in Muncie Presbytery to Chicago, where the family attended church Sabbath day, weekly prayer meetings, etc., for two months without a single member calling upon them. If this family made themselves known and were treated thus it was anything but Christian on the part of the church. If the family kept out of people's way and failed to report to the people or pastor, then the fault is with themselves. Congregations ought to be on the alert to find strangers.

Christ is our refuge. There is none so strong as He, none so kind and sympathetic as He. In Hebrews, 6th chapter, beginning with the 17th verse, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." We who have fled to Christ for refuge, for this consolation, know that God can not deceive us, because in the councils of heaven we were made heirs of the promise; then was added His oath—two immutable things.

There are a large number of pastors who have never brought the new magazine—"The Church at Home and Abroad"—to the attention of their congregation. This magazine costs only a dollar in clubs. It is monthly and consists of one hundred pages, about the size of the Century Magazine. It is ably edited and gives the news of a working church. The secretaries of the various Boards have charge of their own departments. It gives the churches and every individual in the church just the information which they need. The minister who fails to place this publication

before his people and to encourage them to take it is failing of his duty. Some people will feel that they can not spare the dollar. All should be given an opportunity, however. They should know what it is and the value it will be to all who care to be posted. We hope that the sessions of churches will attend to this matter where they are without a pastor.

Our agent tells us that he finds more than two-thirds of our Presbyterian families without a church paper. This seems almost incredible but it must be true. We need a different state of affairs in this regard. Every family should have a church paper and keep informed as to what is being done in the church and in bringing the world to Christ. This lack of church papers partially explains the apathy of a large number of our people. Pastors find their most intelligent families their best helpers. Ignorant and misinformed people, as to religious work and enterprises, are not to be depended on to be zealous workers, large givers or fervent praying people. THE CHURCH AT WORK is doing what it can to furnish a low-priced paper and one that will help forward the cause of Christ and our Church. Help us to a place in your homes and families, brethren.

NABB.—Rev. F. M. Gilchrist writes that the beautiful House of God just completed at Nabb Station within the bounds of "Father Dickey's" Pisgah church field, Clark Co., was burned to the ground early on the morning of last Sabbath, 19th inst. Every indication seems to show that whisky applied the torch. The solemn services of dedication were to have been performed that Lord's Day. A large company assembled near the ashes of their burned sanctuary, however, listened to a sermon by Prof. Baird, Hanover College, prayed God to accept the sacrifice prepared by their self-denying effort and sacrifice, which had now gone up as a whole burned offering before Him, and to speed them in their purpose to rebuild their vanished tabernacle. Subscriptions to the amount of \$661.85 were at once received. This will net something over \$500, toward the renewed building after meeting all arrears on the first. We admire the spirit shown in this decision to arise and rebuild. Who wants to bless his own soul by strengthening their hands in the good work of the Lord? Brother Gilchrist, Hanover, Ind., I am sure will gratefully acknowledge as well as wisely invest, all gifts to the work. H.



## SUNDAY SCHOOL.

## THIRD QUARTER.

## LESSON I.

JULY 3, 1887.

THE INFANT JESUS.

MATT. 2: 1-12

COMMIT TO MEMORY VS. 7-11.

- 1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.
- 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and have come to worship him.
- 3 When Herod the king had heard these tidings, he was troubled, and all Jerusalem with him.
- 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
- 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet.
- 6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
- 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.
- 8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again that I may come and worship him also.
- 9 When they had heard the king, they departed: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 10 When they saw the star, they rejoiced with exceeding great joy.
- 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.
- 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

## GOLDEN TEXT.

"Thou shalt call his name JESUS: for he shall save his people from their sins."—MATT. 1: 21.

## CATECHISM.

- Q. 27. Wherein did Christ's humiliation consist?
- A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continually under the power of death for a time.

## HOME READINGS.

- M. [Luke 1: 26-23.....The Annunciation to Mary.  
L. Luke 1: 46-55.....Mary's Song.  
W. Luke 2: 1-20.....The Birth of Jesus.  
Th. Matt 1: 18-25.....Jesus the Savior.  
F. Micah 5: 1-7.....Out of Bethlehem.  
S. Luke 2: 21-28.....The Meeting in the Temple.  
8. Matt. 2: 1-2.....The Infant Jesus.

## LESSON PLAN.

- I. The Troubled King. vs. 1-6.
- II. The Guiding Star. vs. 7-10.
- III. The Wise Men. vs. 11, 12.

TIME.—Jesus was born in the year of the world 4000, four years before the date from which we number our years A. D. (Anno Domini, the year of our Lord); so that he was born eighteen hundred and ninety-one, not eighteen hundred and eighty-seven, years ago. The visit of the wise men was a few weeks after the birth of Jesus. Augustus Caesar emperor of Rome; Herod the Great king of Judea.

PLACE.—Bethlehem of Judea, six miles south of Jerusalem, now a thriving town with about five thousand inhabitants, most of them Christians. Its modern name is Beit Lahm.

## OPENING WORDS.

Prophecy had declared that Christ would be born at Bethlehem. Joseph and Mary were living at Nazareth in Galilee. But a decree of enrollment was issued by Caesar Augustus, the Roman emperor, which required them to go to Bethlehem to be enrolled. There Jesus was born, and laid in a manger, "because there was no room for them in the inn." Luke 2: 1-7. While yet Mary and the child were in the stable the shepherds came to see the Redeemer. Luke 2: 8-20. The babe was circumcised on the eighth day, and presented in the temple at Jerusalem on the fortieth day, as required by the law. Luke 2: 21-29. When they returned to Bethlehem, they lived in a house, and no longer in the stable, for the crowd had gone away. Here they received the visit of the wise men, as narrated in this lesson.

## WHAT HAVE I LEARNED?

1. That Jesus became a child to be the children's Savior.
2. That God will guide those who truly seek Jesus.
3. That we should rejoice when we have found Jesus, and offer him our best gifts.

4. That we should worship him with our hearts, lips and lives.

Our Sabbath Schools, instead of being flower pots for a few choice children, should gather up the perishing rabble outside. Too many of our Sabbath Schools pride themselves on being gilt-edged.

The successful teacher can not be divorced from the praying teacher. Prayer gives a spiritual longing for the salvation of souls; it cultivates the spirit of the understanding of the word; it is a means of bringing in the presence and power of the Lord, while it impresses the scholar with the idea that the teacher is terribly in earnest, and is imbued with the grace of Christ. Teachers had better not teach unless they can accomplish their work with prayer. Those schools which have the praying teachers will show the largest number of converts for the church.

We have just received a copy of the minutes of the Sunday School Association, held at Cincinnati, Feb. 22-24, 1887, under the auspices of the Sunday School Association of the Presbytery of Cincinnati. It is elegantly printed, and of about 100 pages. The addresses are given in full of those on the programme, as Dr. Worden, Dr. Geo. P. Hays, Dr. Edson and others. The pamphlet contains many excellent things on the whole round of subjects connected with work for the children of the church and other children. The Presbytery of Cincinnati has for many years sustained a Sabbath School Association, which has been a model for other Presbyteries. It has done good work, has had frequent meetings, and has been a practical power for good in the city and vicinity. We would suggest that Sabbath School sounds better, as a name, than Sunday School.

## OUR YOUNG FOLKS.

## A BOY'S RESOLVE.

Years ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. But, said the little German, I will find it. Though a poor lad, slaving at work until bed-time, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood. In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe. A few years ago the treasures of gold, silver and bronze, dug out of the palace of the Trojan king, were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation

of poetry, but Dr. Schliemann, at his own expense, and by his own amazing enterprise, proved the discovery to the world. Think of it. A poor lad learning languages, making money, spending seven years or more in far-away deserts, sustained through a life-time by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name," and when life was far spent he succeeded in hacking his way into the temple of fame.

Now, if we can find truth and God, if we can find "glory, honor, immortality and eternal life," is it not worth while, for the sake of these imperishable possessions, to summon up our uttermost resolution, and to pursue our aim with diligence through the swift years of our mortal pilgrimage? "They do it for a corruptible crown, but we for an incorruptible." Do it with thy might.—Band of Hope Review.

## UNROLLING THE SPOOL.

John had become unsteady. He had formed the acquaintance of some fast young men, and every time he went "down street" some one would ask him to drink, and then he would have to treat, and the habit of drinking so grew on him that he was fast becoming a drunkard. A good many nights, while he was sleeping off the effects of the liquor he had drank, his poor mother was awake, weeping and praying for him. Sometimes she would talk to him, and he would promise to do better, but he always broke his promise. Pretty Mary Jane, who had promised to become his wife as soon as they could save money enough to go to housekeeping, noticed a change in him, and mistrusted that all was not right. But she kept hoping for the best, and saving her money to buy the furniture for the happy home she hoped soon to enjoy.

One night John was brought home drunk; so drunk that the next day he was sick and heartily ashamed of himself. His good mother talked to him long and tearfully. She told him of Mary's love and patience and faith in him, and ended by saying:

"Now, John, if you will sign the pledge and keep it, at the end of six months I will make you a present of \$50 towards setting up housekeeping. I know I can get it somehow." John laughed and said: "All right, mother, I'll do it; and hold you to your promise."

So John signed the pledge, and his mother began to save. It required close calculation to lay by \$2 a week: but she trimmed her old bonnet, and turned her old dress, and drank her tea weaker, and gave up drinking coffee, and ate the tiniest bit of meat, and in one self denying way and another the little pile of savings slowly grew.

John's appearance rapidly improved. He walked more briskly

and stood erect. His eyes grew bright, his breath became sweet, his temper cheerful, and Mary thought him smarter and handsomer every day. Sometimes he peeped into the cracked teapot which held his mother's savings, when his eyes would twinkle, and a queer smile would curve his lips.

He said to a friend, "It made me just ashamed when my dear old mother offered to give me \$50 if I would give up drinking; and I made up my mind that I would be even with her. Says I to myself, if you can save \$50 I guess I can \$100. So I quit smoking, and bought me a tin savings-bank, and every day I would drop in about what I thought my tobacco and liquor cost me. The day my six months was up I emptied my savings-bank; and would you believe it, there was over a hundred dollars in it? Well, I took it to the bank and got one hundred crisp new one dollar bills, and then I got a spool, and pinned the bills together and wound them around the spool, and then I ran a stick through the spool so the spool would turn around on the stick. I tucked it into my pocket, and went around to see Mary and invited her over to mother's to supper. After supper, says I, 'Mother, do you know the six months is up to-day?' Says she, 'Yes, John, and I have fifty dollars for you.' And she got up and handed me the money. 'Thank you; it will be quite a help to us about housekeeping, won't it, Mary?' says I, winking to her. 'Mother, will you please remain standing? I have a little present for you—some tobacco,' said I; and I took out the roll of bills, and had her take hold of the end of the one on the outside, and I held on to the stick in the spool and walked backwards. She kept pulling until we reached the end, and by that time she was crying and had to sit down.

"Well, we had a jolly time, you'd better believe, and the next week Mary and I were married, and I have not drank a drop of liquor since. Then we commenced to go to meeting, and the Lord converted us, and we joined the church, and we have got the neatest, happiest little home you ever saw. Come down and see us, won't you?"—S. K. T., in Christian Safeguard.

## MOSES A GENTLEMAN.

A class of boys in a London boarding school were asked what sort of a man was Moses? In reply they said he was "meek," "brave," "learned," and at last one little fellow piped up, "He was a gentleman." The surprised official said, "What do you mean?" "Please, sir," was the reply, "when the daughters of Jethro went to the well to draw water the shepherds came and drove them away, and Moses helped the daughters of Jethro, and said to the shepherds, 'Ladies first, please, gentlemen!'"

Wherever God's salvation comes there will be joy and singing.



## OUR BOARD DS.

## CHURCH ERECTION.

July is the month for contributions to the Board of Church Erection. Many churches will receive this on the first Sabbath of the month. It is an important Board. It is the one that assists feeble churches to get homes of their own. What a home is to a family it is to a church—and more. A family can rent—a church cannot do this comfortably. It is almost impossible for a church to live and grow in a rented hall. It is almost a matter of life or death, this thing of getting a church home. This Board also has a special Manse-fund, from which to assist churches in building parsonages. This is a great matter. We know a minister who very recently left a field because the house he was renting was sold and no other house could be had. When a church has a parsonage, a part of the minister's support is provided for and such churches are not often pastorless. The money for building of manses comes from a special fund and is loaned, not given, to congregations.

Last year this Board assisted in the erection of 186 churches and 47 manses, a total number of 233 congregations thus being assisted.

The business management of this Board is such as to commend itself to any one. It never goes in debt. It appropriates what it receives, but never anything more. It makes its appropriations cover the last cent of debt on any church building, so that whenever it grants assistance it always puts the church out of debt. It then requires that the building be insured and takes a mortgage on the building, so that if, for any cause the congregation is dissolved or the property sold, the amount of the grant reverts to the Board; is not alienated from the possession of the Presbyterian Church. The Board also provides at very low cost excellent architectural designs for church buildings and parsonages.

It is a practical work. It is a necessary work. It commends itself to all practical-minded people. Give the Board of Church Erection a good contribution on the first Sabbath of July.

## OUR BOARD OF PUBLICATION.

Our Sabbath School Agency as a Church is our board of Publication. It is organizing Sabbath Schools all over the west. These are taken care of and grow into Presbyterian Churches. Recently our Sabbath Schools contributed to this work. We all feel more interested in it since giving to it. We feel more like praying for it. Let us unite our gifts and our prayers in behalf of these Missionary agencies. Like Cornelius we need to present both our alms and our prayers to God. God bless this Sabbath School work.

## FOREIGN MISSIONS.

Bunyan said: "There was a man, some called him mad; the more he cast away, the more he had." Try it, friend; you have withheld from the missionary collection all these years since you have been in the church. Now, open your soul and do something liberal. Give as the Lord has prospered you, and if you have been losing what little you had, better give some more to the Lord lest you don't have anything left to give.

America is the missionary nation of the modern world as Greece was of the ancient. The field of her usefulness is immense, and her weapons are ideas, instead of swords and cannon. Above any other people is she set for the propagandism of two ideas, viz., liberty, personal and political, and Protestant Christianity. The light of her example and teaching shines far into the dense darkness of distant peoples, and not a few are responsive to our better ideas and influences.—Northwestern Christian Advocate.

A Good Reason for Giving.—A pious negro in the West Indies came, on one occasion, to a missionary to present a contribution to the funds of the society. The missionary thought the negro offered a larger sum than was consistent with his circumstances, and took occasion to tell him so. The poor but liberal man insisted on giving it, at the same time saying: "Massa, the work of the Lord must be done, and I shall soon be dead." If all professing Christians looked at personal work for God in the light of eternity, they would probably act with greater promptitude, zeal and earnestness than they are in the habit of doing.—Missionary Anecdotes.

## CHRISTIANITY'S ADVANCE.

Over 250 languages and dialects are now the chariots to bear the wonderful words of life to the ends of the earth. What were rallying points in 1820 became radiating points a half century later; and pagan nations which at the beginning of the century were the slaves of vices that were eating away their own vitals, now, themselves evangelized, reach out a hand to help and save their pagan neighbors. India is now a starry firmament, sparkling with missionary stations. Turkey is planted with churches from the Golden Horn to the Tigris and the Euphrates, and the cross is beginning to outshine the Crescent. Syria educates young men and women in her Christian schools, seminaries, and colleges, and from her consecrated press scatters throughout the dominions of Mohammed the million leaves of the tree of life. Japan strides in her "seven-leagued boots" toward a Christian civilization, and with a rapidity that rivals apostolic days. Africa is girdled, crossed,

penetrated by missionary bands, and is drawing to itself the wondering gaze of the world. Polynesia's thousand church spires point like fingers to the sky, and where the cannibal ovens roasted the victims for the feast of death, the Lord's table is now spread for the feast of life and love.

## TWO SABBATH SCHOOLS IN COLORADO.

Readers of "THE CHURCH AT WORK."

CHRISTIAN FRIENDS.—Many, many sections of this mining, grazing state do not hear the preaching of the gospel. In many such regions God's Word in the Sabbath School is the light, the only light, for Christ. Let me speak briefly of two such schools with which it was my privilege to come in contact. They nestle close at the foot of the Snowy Range, twenty-miles from the nearest railroad, forty miles west of Trinidad, the county seat of the south-eastern county of the state.

1. A union neighborhood school.—It met in a school house, unpainted, unplastered, and almost "unwindowed." Obstacles from all sides were many, encouragements from below were few. The first Sabbath I was there no school was held because several were going to attend the cattle "round-up" in the vicinity. The last Sabbath (the one after Christmas) foot races were taking place almost from the Sabbath School door. But a few doors away was the village store and saloon. Sunday was not simply a day but the day for purchasing goods, drinking and gambling. Sabbath, too, was a day for labor. It was said of one man who once lived there that he boasted he did not know when Sunday came.

One Sabbath a husband riding by the school shouted to his wife, "You'd better, come home and get dinner." Earnest christian workers numbered but two or three. Notwithstanding the hindrances the children attended fairly well and seemed quite interested in the singing and study of the lesson. The attendance averaged about fifteen. All credit to the persevering Christian women who labor in such places, supported only by the Divine arm.

2. A home school.—In an humble cabin, in a narrow gulch, with no dwelling in sight, this family met Sabbath after Sabbath to study God's Word. Owning no conveyance and so unable to attend the other school five miles distant, this Christian mother as superintendent, teacher and chorister, and her five children as scholars, sustained a school of their own. Once in a while a neighbor came. The husband and father not only was not a helper in the work but sometimes even tried to hinder by giving the children tasks to do at the appointed time. Her heart was made glad recently by knowing that her oldest girl, aged eleven, has professed Christ. "Ye shall reap if ye faint

not." Pray for the Christian women in these waste places who stand and work thus alone.

May these few words cause an awakening in the following regards: The importance of the work accomplished by the American Sunday School in organizing schools in desert places of the West. The great needs of this needy West. The great difficulties surrounding the work and the workers. The need of "purpose in prayer" and system in giving that this western work may be sustained and blessed of God.

F. N. PALMER.

Monument, Col.

## CHRISTIAN UNION WITH A VENGEANCE.

Our Episcopal friends seem to be just as earnest advocates of Christian union in Japan as they are in this country—and upon the same terms. The missionaries now representing the Church of England and the Protestant Episcopal church of this country, at a recent conference, adopted resolutions expressing a desire for the establishment in Japan of a Christian church which, "by imposing no non essential conditions of communion, should include as many as possible of the Christians of that country." They appointed a committee to act in the matter and in their behalf. A copy of these resolutions, with a copy of two sermons preached by himself, were duly forwarded by the English Bishop in Japan to the Council of Missions connected with the United Church of Christ in Japan—an organization embracing all the Presbyterian societies working in the empire and the Reformed (Dutch) church of America. Concluding to look inside this wooden horse and see what it could find there, that council discovered some things that didn't strike it favorably at first sight, or at a second. It accordingly addressed a polite note to the bishop aforesaid, saying that while they represented those who belonged to a church that was behind no other church of Christ in a sincere desire for true Christian unity, they would like to know what meaning the words "non-essential condition" gave to the resolution. Did they simply require a credible profession of faith in Christ? As it stood the resolution could consistently be passed by a college of cardinals. And would the bishop please explain if he had changed his opinion since he uttered the following words taken from one of the sermons transmitted to the council: "The essentials to a church abiding in the teaching and fellowship of the apostles are five: The Holy Scriptures, the creeds, the orders of the ministry, the orders of the sacraments, and the rite of confirmation?" The bishop had not been heard from at our latest advices. Meanwhile the union he proposed seems to "hang fire."—From the Interior.



## THE CHURCH AT WORK.

A WEEKLY Presbyterian Newspaper for the people of Indiana.

Published every Thursday. Only \$1.00 a year.

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H. S. Bonsib is our Field Agent.

THE CUMBERLAND PRESBYTERIAN CHURCH.

The Cumberland Presbyterian Church is one of our near neighbors in Indiana. We occupy the same territory and belong to the same family. We should be warm friends and should counsel together in the occupancy of the territory so that there be no waste of energies or of missionary funds. In any small town where one of these two churches already exist the other need not come.

This church and our own both belong to the general body known as the Pan-Presbyterian Council. While this is not an organization, in the common sense of the word, yet the bodies agreeing together in faith and polity as Presbyterian Churches and belonging to it, feel in a very special sense that they belong to one family of churches and are nearer together than they are to any other bodies.

The Cumberland Presbyterian Church differs from ours in some statements only. It uses the same standards—the Westminster Confession of Faith and the Westminster Catechisms—only that these have been re-written in some parts and changed to suit some of their peculiar views. They claim to be calvinistic with slight modifications, not arminian; and they are exactly Presbyterian in their church polity. They usually affiliate with our own church more closely than with any other, and there are many reasons why they should and why we should expect them to do so.

The time for bitterness between their church and ours has passed by. We hope it may never return. There was a time when the intense desire on the part of churches to emphasize differences led us to denounce them as arminian and led them to denounce our statements of calvinism. There have been misrepresentations and misconceptions. But we have recently awakened to the fact that they are not such bad neighbors after all. Had there been the same elasticity in Presbyterianism in the early part of the century that there is now this division would never have occurred, and those who are now members of the Cumberland Church would be component parts of our own church. Much expense for church machinery would have been avoided and the church in its united development and general average might have been a better church than either one is now.

Be that as it may, we want to advocate the laying aside of any

bad feelings that may have characterized the relations of these two churches in times gone by, and the cultivation of a warmer, more fraternal, Christian spirit throughout the length and breadth of our denominations. Such a feeling does exist in many particular localities where brethren of our two churches have had an opportunity to look one another squarely in the face, and to unite in common labor for the salvation of souls and the honor of the Savior. We need to know and love one another better.

We heartily agree with Bro. John M. Bishop that we should be looking toward our Cumberland brethren with a view to co-operation, fraternal relations and more effective work for the Master. We are not enemies. We are not rivals. We are to be filled with Christian emulation as to who shall best work and best agree for Christ's sake.

This is the era of kindly, Christian feeling between churches of kindred faith and order. Organic union is not being accomplished in many cases, although the olive-branch has been extended in many cases. Where the union has been declined there has come at least a kindlier life as the result of these friendly overtures. We do not know how soon there may be organic union between our own and the Cumberland Church. We do know that unitedly we could do more to save Indiana for Christ than we can separately. We do know that there is no necessity for any ill-feelings or suspicion. We extend our hand cordially toward the brethren of this church in hearty Christian greeting and with a fervent "God bless you."

### EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 9.

To understand the obstacles that had to be met and overcome by the pioneer ministers of this State, we must know something of the people who first settled here. Many of them, especially those in the counties bordering on Kentucky, belonged to that class, in later years styled by even the negroes, "poor white trash." The mass of them came from slave States, were uneducated, and had little aspiration above a house with a single room for a home for themselves and dogs, and a bare living. As Dr. Lyman Beecher used to say, "Human nature is naturally lazy." And the less the cultivation the more indolence and more time for gossip and fault-finding. Wild game and wild hogs furnished abundant meat without much labor, and it is true of adults as well as children that "Satan finds some mischief still for idle hands to do."

A ministry that would preach the commandments, including "Six days shalt thou labor," and that would hold up to censure prevalent

forms of sinning, must create a public sentiment for itself before it could be very popular.

Men do not like to appear inferior and often, may I not say, usually, until Christ's gospel refines their hearts, are envious of those who rise above them.

Early Presbyterian ministers, as a class, were men of energy and education. They gathered about them those things which would promote their comfort and that of their families. None of them were rich, in the ordinary acceptance of that word, yet their dress, though homespun, was neat and often in the latest style. This subjected them to the ill-natured charge of being haughty and, until counteracted by acquaintance, was quite a barrier in the way of access to the minds and hearts of many of the people. Added to this was the feeling that all clothing but home-spun, was evidence of sympathy with tyrants.

Broadcloth, or anything that had paid duty or put money into the coffers of the oppressing government of the mother country, it was very unpopular to wear. This prejudice lingered in the West long after it had passed away in the Eastern and more Northern States.

In the latter manufactories soon sprang up, but in the West each family largely manufactured its own clothing, carding, spinning and weaving the flax or cotton or wool, and cutting and sewing their own under and outer wear.

My mother was a strong, energetic woman, a daughter of Norman Steele, one of the early settlers of Indiana, and a ruling elder in the Presbyterian Church. Trained to habits of industry and economy she and my older sister for years made all our clothing. The flax was grown on the farm, pulled, watered, broke, scutched, hackled, and spun and wove. Sheep, after the wolves were exterminated, ran at large in the woods, except in the winter, when at night they came up for shelter and feed.

Endeavoring to set a good example in everything, my father had secured some of the best breed of sheep and had reared a beautiful flock, which yielded a large supply of wool and afforded mutton for the table. Thus the family were clothed and fed, and jeans, linen, flannel, linsey, and even carpets were manufactured and sold or exchanged in the stores by the women. Even the coarse tow was spun and made into clothing. I have a distinct recollection of the unpleasant scratching sensation produced by this coarse cloth when first put on. It sold for little, and the children were dressed in it, that the finer quality might be exchanged at the stores or made into "Sunday wear." Naturally envious, as men are, and jealous of those who dress better than themselves, and able to brand as Tories those who wore broadcloth or "store clothes," it is not strange that ministers who would reach the

masses were forced to wear "home-spun." Many of them could afford nothing else, and when they could they continued to wear home-made garments for the sake of their influence. I remember when an Eastern minister was sent to make a tour through this State in the interest of ministerial education. He came down the Ohio river, stopped at Madison, to see and get the indorsement of Rev. James H. Johnston appointed for such work by Presbytery. From Madison he went to New Washington, twenty miles south, where my father resided, to get his name also to his commission and to present the subject to his congregation. He was dressed in broad-cloth, made as was then the fashion in the East. Father told him that his dress would be very much against his influence, and would especially hinder his success in raising money for the cause he represented. A friend gave the jeans and my mother and my wife's mother cut and made clothing for him. Laughing, he put them on and went his way. After some months he returned, having traversed on horse-back the State, saying his home-made suit had got him many a dollar.

A cousin of my father, Rev. Wm. Dickey, went to the General Assembly at Philadelphia dressed in jeans, as was the custom in the West. A pastor in that city applied for some one to preach for him on the coming Sabbath. He was told that Mr. Dickey would be a good man for the service. "Introduce me to him," said the pastor. Introducing, the friend said, "Bro. Dickey, Mr. —, pastor of — church, wants you to preach for him next Sabbath." "Very well, I'll do so," he replied. When the pastor saw the home-spun suit he drew back, but, introduced as he was, he had to arrange for him to preach—but only asked him to preach in the morning, not wishing, as he afterward said, to impose such a looking man on his people. At the appointed time Mr. Dickey was at the church and went into the pulpit, took the hymn book, when the sexton told him that was the minister's place and invited him to another seat. He sat still, however, when one of the elders tried his hand, offering him a seat among the auditors. Instead of accepting the offer, he rose and began the services, and preached a sermon that captivated and thrilled his hearers. As the closing hymn was being sung, the elders got together and commissioned one of their number to ask him to preach again in the evening, which he did. The next morning the ladies of the church presented him with a suit of broad-cloth. He thanked them kindly, but declined taking it, saying, "I would rather preach the gospel than wear broadcloth. If I should wear that suit out West, the people would not hear me preach."

I have seen other versions of this. [Continued on eighth page.]



## SYNOD OF INDIANA.

**CHARLESTOWN.**—The Rev. W. E. B. Harris and family, of Charlestown have gone to Gresham, Ky., for a few week's visit and to take a short vacation.

**VEEDERSBURG.**—This church is small but wide-awake and determined to grow. They have just built and dedicated, free from debt, a neat church building.

**BLUFFTON.**—Rev. G. G. Copeland, of Savanna, O., on a visit here, is supplying the church until the arrival of the pastor-elect, Rev. James E. Weir, of Camp Point, Ill., which will be in September.

**FORT WAYNE.**—The Third Church is now free from debt. During the last six months the debt of \$600 has been cleared away, members taking \$1.00 shares. They are prospering under their pastor, Rev. D. S. Kennedy.

**MADISON.**—Rev. Geo. C. Heckman, D. D., Secretary of Centennial Fund, addressed a large and appreciative audience in the First church Tuesday evening (21) on Presbyterianism for 200 years and its influence on the institutions of this country.

**HUNTINGTON.**—Rev. T. E. Montgomery of the last class of McCormick Seminary has received and accepted a call to this church. Bro. Montgomery is an Indiana man, originally from Seymour, and a graduate of Hanover College. We wish him great success.

**NOBLESVILLE.**—For some time Prof. G. F. Kenaston, a Congregational minister has been preaching to the Presbyterian church here, and has agreed to remain until they procure a pastor. We understand that the salary is all made up and waiting for the man to come.

**TERRE HAUTE.**—Rev. Wm. R. Higgins was installed by a commission from the Vincennes Presbytery as pastor of the Terre Haute Moffatt Street church, on Monday evening, June 20th. His people are united and his prospects for usefulness are very hopeful. C.

**BRAZIL.**—The church here is lighted by electricity, the first church in the state to adopt it. It is doing good work, especially in its Sabbath School. The pastor, Rev. T. Calvin Stewart, is a hard-working and successful minister, and has done good work in Brazil.

**VALPARAISO.**—Brother Willson has been passing through troubled waters. His little daughter has been taken away. Children's Day was observed with flowers and music, special exercises and a collection of over \$20. The society of Christian Endeavor number three more than sixty.

**PRINCETON.**—At the communion held on last Sabbath, nine persons were received into the Church here. The pastor, Rev. W. D. Ward has been warmly welcomed, and is taking hold of the work with earnestness. The parsonage

has been completely renovated, painted and papered and all seems bright for pastor and people.

**MONTEZUMA.**—The church here is prospering under their pastor, Rev. John B. Logan. At the last communion two persons, heads of families, were received on profession. The Home Mission Collection, recently taken, amounts to \$11, and the collection taken on Children's Day for Sabbath School work amounts to \$3.50.

**GREENSBURG.**—Brother J. D. Thomas writes us that Whitewater Presbytery has but four vacant churches; and that the churches of New Castle, College Corner and Arlington are all engaged in building new houses of worship. The vacant churches are in interesting fields. The Lawrenceburg church, under their energetic pastor, Rev. J. H. Thomas is thinking of building also.

**COLUMBUS.**—Last week the State Sunday School Union of Indiana held its annual meeting here, 22-24 inclusive. A good impression was made. As usual, in this union effort Presbyterians are at the front with hard work. Rev. J. A. Rondthaler, of Indianapolis is Vice-President for the coming year. Charles H. Conner, of New Albany, is secretary and Charles D. Meigs, Jr., of Indianapolis, is treasurer, both of them Presbyterian Elders. The meeting next year is to be at Rushville. Indiana, is one of the "Banner States" of the Union.

**SULLIVAN.**—Rev. J. H. Metcalf has some excellent results to show for his pastorate here, the longest pastorate in Vincennes Presbytery as now constituted. During these years he has seen the parsonage erected, which is now being tastefully repainted and decorated, the grounds put in good shape and the church building beautifully improved. The church has made advances in its life and growth. We found him the other day at his home, happy and jovial as ever, and as prosperous as Jacob in the midst of his flocks and herds. He has recently relinquished the care of the Claiborne Church to Rev. Thomas Nield, of Carlisle, and is giving all his time to Sullivan and Graysville.

**GREEN CASTLE.**—The commencement exercises of DePauw University have engrossed the popular attention during the last two weeks. It being the semi-centennial of the institution more than usual interest was felt in these exercises which were of special attractiveness. During the year a number of its prominent friends have died, among them being W. C. DePauw, for whom the University is named. The institution is greatly prosperous. Degrees were showered with lavish hand, not less than seventeen men being decorated with D. D. Most of these were M. E. ministers of the state, but one of them was our own bishop, Rev. G. W. Bainum, pastor of

the Presbyterian church of Green Castle.

**NOBLESVILLE.**—Rev. J. Rivenough has accepted a call and takes charge of the Presbyterian Church on Aug. 1st. Some one else has accepted his call and takes charge of Brother R. about the same time. The installation services will be held some time in the early fall. The church is in good shape. Prof. G. F. Kenaston, of the high school, who is a thoroughly successful superintendent, has also preached twice a day and looked after the prayer meeting for seven months. In consequence the church is alive, full of work and hope. Congratulations are in order all around. Thanks to Professor and a pretty plain hint to some other vacant churches. Noblesville is in the richest of the gas belt and everything is prospering here. Welcome to Brother R. and —.

**LOGANSPOUT.**—Rev. Wm. H. McCaughey preached in the First Presbyterian Church at Logansport, Sunday, June 26th. Mr. McCaughey is an Indiana man, his father being one of the elders of the West Union Church, north of Logansport, for as many as thirty years. Mr. McCaughey is pastor of the Mantua Church, Philadelphia. He was back in Indiana to attend the graduation of his brother at Wabash College.

A note from Elder John Gray, of the First Presbyterian Church, Logansport, Ind., contains the gratifying news of Mr. Loucks' complete recovery. Brother L. will occupy the pulpit the first Sunday in July. He writes that he is entirely recovered and that he never felt better in his life. He was last at Atlantic City. THE CHURCH AT WORK, in the name of every Presbyterian in the State, gives Brother L. a cordial greeting home again, and bids him hearty God speed in his work.

**RUSHVILLE.**—We enjoyed Children's Day in our church the second Sabbath, which was a great success. I preached to the entire Sabbath School at 10:30 A. M., not a child leaving. Subject, "Empty Houses," and at night the children rendered our children's service to a packed house, besides giving a collection of \$11.00 to the Board. The 19th inst was our third quarterly communion, which proved to be the largest for years. Baptized five infants and two adults and received four new members—two on confession and two by letter. The general outlook for the church is fine. To-morrow the M. E. folks dedicate a handsome church edifice, costing about \$18,000, and we join with them in the service. It is to be hoped a spirit of old, "we will arise and build," will strike our people, as our building is greatly out of repair. I enjoy the CHURCH AT WORK very much indeed, and believe its circulation amongst my people is advancing Presbyterianism very much, as I hear of it on every side. W. H. SANDS.

## RELIGIOUS NEWS.

The Rev. G. R. Garretson has accepted a call to the Presbyterian Church, Claremont, N. J.

The First Baptist Church, Washington, D. C., has extended a call to George C. Lorimer, D. D., of Chicago.

The Rev. Mr. Herron has declined a call to the Pigeon Creek Presbyterian Church in Western Pennsylvania.

There are forty one German congregations in connection with the Dutch Reformed Church in this country.

The Revs. Drs. John Hall, C. H. Parkhurst and the Rev. Richard D. Harlan, of New York, have sailed for Europe.

The Central Presbyterian Church, Rock Island, Ill., has given a call to the Rev. A. B. Meldrum, late of San Francisco.

The Rev. Dr. Horace C. Stanton has resigned the pastoral charge of the Clinton Square Presbyterian Church, Albany, N. Y.

We see it stated that Prof. Drummond's Natural Law in the Spiritual World has reached abroad a circulation of 70,000 copies.

The Rev. J. W. Fulton has been called from his field at Culbertson, Neb., to take charge of the Presbyterian Church at Pawnee City, Neb.

The General Assembly of the Presbyterian Church in Canada, met in Winnipeg on the 9th. The Rev. R. F. Burns, D. D., of Halifax, was chosen Moderator.

On June 5th the First Presbyterian Church in Cleveland, O., held a communion service, and fifty-eight persons were added by examination and eight by letter.

The St. John's Presbyterian Church, San Francisco, Cal., has given a call to the Rev. Dr. Spining, now pastor of the Howard Street Presbyterian Church in the same city.

The Baptists of the United States last year gave for Home and Foreign Missions \$1,677,700; for Education, \$1,914,441; for Church Support, \$4,923,553, making in all \$8,515,701 by about 2,700,000 members.

The Second Presbyterian Church, Brooklyn, will be closed for repairs for two months, the second time in thirty years. The pastor, Rev. Dr. Henry J. Van Dyke, will spend his vacation in the Adirondacks.

The Andover (Mass.) board of visitors and the Andover Theological Seminary on the 17th voted to discontinue the services of President E. C. Smith and Prof. Woodruff as the outcome of the recent trials for heresy.

The prospects of Franklin College, Indiana, are improving. The endowment amounts to \$130,000; a portion of the sum needed for the new building has been secured, and the corner stone was laid on Wednesday, May 15.

Of the twelve young men who graduated at Oberlin Theological Seminary on June 3d, two will seek foreign fields of labor, the Rev. C. A. Clark going to Japan, and Prof. King, of Oberlin College, to South Natal, Africa.

The General Assembly of the Irish Presbyterian Church met in Belfast on Monday the 6. Rev. Dr. Orr, of Antrim, was chosen Moderator. The new Book of the Constitution and Discipline was adopted. The body was still in session on the 7th.

The American Board of Foreign Missions have received news of a terrible famine in Asia Minor. The harvest time has passed, but not a single sheaf of grain will be cut in all the plains ordinarily so fertile, save in a few fields artificially watered. The drought has been the worst for centuries.

The native church of the English Presbyterian mission in Formosa, with 1,478 communicants, has, during 1886, contributed for the support of gospel ordinances and for missionary work the sum of \$2,143.61, more than double the sum contributed in 1885, and more than six times the sum contributed in 1882.

Mrs. Kendall, a young widow who studied at Vassar, is about to follow the noble example of Dr. and Mrs. Scudder in going as a missionary to Japan at her own charges. She will be accompanied by Miss Mary Poole, a daughter of the well-known librarian in Chicago, and a Wellesley student, whose personal friends relieve the American Board of all her expenses for board and travel.

The Rev. J. S. Black, formerly of Montreal, is meeting with great success in his work at Colorado Springs, Colorado, where he is now settled. His congregation has a membership of two hundred and twelve, and has so much increased as to render necessary a new church building. The revenue last year reached \$19,400, of which \$7,000 were for congregational and \$12,300 for benevolent purposes.

The Presbytery of Louisville, June 16th, dissolved the pastoral relation between the Shelbyville First Church, and Rev. A. G. Martyn, dismissing him to the Presbytery of Cedar Rapids. Rev. Wm. Hargrave was received from the Presbytery of Transylvania, and a call from Knox Church was placed in his hands, and a committee appointed to install him, June 26th. Rev. F. W. Grossman has taken charge of the field of Cloverport and adjacent regions. Rev. Mr. Overstreet has been engaged to supply Hodgenville and Brandenburg. Rev. Robt. Cleland supplies South Carrollton.



## WOMAN'S WORK.

SHALL I GO?

*Paper Read at the Meeting of the W. M. S. of  
Crawfordville Presbytery, by Miss Meigs,  
of Romney.*

Let us picture to ourselves a vast field, in which the grain has not only ripened but already wasting, awaits the coming of the reapers, who shall gather it into the store-houses. The full, ripe heads are bending beneath the weight of their burden and dropping it when they can no longer resist its efforts after freedom.

Each day marks the progress of this work of destruction. Far and wide through his dominion goes "this message" from the owner of the field: "Come and gather my grain into the store-houses and I will give to you the highest reward. I will supply you with all needed materials and conveniences for working. I will bear all the responsibility of the labor and your part shall be to do simply the work that comes to your hand day after day, while I will guide you and encourage you by my presence and my aid."

Gazing upon this scene of fast coming ruin, hearing the kind voice of the master pleading for laborers, and promising them such grand rewards, would we not say he who refuses such an invitation is a cold-hearted servant, with no regard for his master's interests and little or none for his own?

Truly such would be our verdict. Yet, are we not every moment of our lives gazing upon just such a scene as this, with only this difference. We are not less guilty in refusing to heed the voice. "The world is the field," and think of the infinite value of the grain! Even souls so precious that the eternal son of God died that they might not perish but have everlasting life. Souls that were created by the same hand that created us; souls that have before them the same possibilities of everlasting joy and bliss in the presence of God, the Father, and of the angels that stand around His throne. Yet souls that are perishing every hour for the want of the bread of life, so abundantly bestowed upon us. Souls that are bowing down to gods of wood and stone, torturing themselves in the vain hope of receiving some aid from their false gods, while you and I stand idly by and will not carry to them the knowledge of the blessed God, who loves them so much that He gave His son to die for the remission of their sins. Will not He who said "Go ye into all the world and preach the gospel to every creature," hold us responsible in that we have made no effort to raise them from their degradation, to bring them out from darkness unto the glorious light of the knowledge of the Lord?

Let any should question the absolute necessity of this great work of missions, let us study for a few

minutes that passage in Paul's epistle to the Romans, in which he states the argument for missions, "For whosoever shall call upon the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

As it is written "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Do we not believe that whosoever shall call upon the name of the Lord shall be saved? If we believe that the Bible is the word of God we cannot doubt it, for all through its pages we find teachings to the same effect. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "Whoever believeth on Him shall not be ashamed," and numberless other passages, and this is the only way, for "There is no other name under heaven given among men whereby ye shall be saved." It is not sufficient that we should call upon the name of the Lord for them. In vain will be our prayers unless they themselves plead for the pardon of their sins and for a share in the provided salvation. But "How can they call on Him in whom they have not believed?" Yet we cannot blame them for this want of belief, for "How shall they believe in Him of whom they have not heard. But "How shall they hear without a preacher?" Plunged in the depth of heathendom, surrounded by none but idolaters, how shall they hear of the God who is longing to welcome them among the number of His faithful followers, unless some brother or sister, with heart burning with love toward thine fellow-men, teach them of the priceless treasure that may be theirs simply for the asking. "But how shall they preach except they be sent?" or except they be willing to go among the sin-sick souls and tell them of the Great Physician able and willing to heal them of all their disease; of the Savior who has gone to prepare a place for them, that where He is, there they may be also; of the Father who is standing with outstretched arms, waiting to place upon them the crown of rejoicing and the robe of righteousness, and to receive them into the number of His redeemed ones. Do we fear that we shall receive no reward for this? "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Yea, beautiful in the eyes of their fellowmen; and beautiful in the eyes of their Master as He says to each one, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Is it not a blessed privilege, as well as a duty, then to

preach the gospel of peace and to bring glad tidings of good things? Do we consider the sacrifice we must make in thus leaving friends, home and country and going into a strange land, into scenes of vice and degradation, repulsive to our souls, and oftentimes fraught with danger, to spend our lives in toil and suffering, seeing little if any reward as result of our efforts? Look at it as we will, it is and must be a sacrifice, but can it in one particular approach the sacrifice that was made for us, when our Lord left His heavenly home and came down to dwell upon the earth. Pure and undefiled and separate from sinners, yet living amid scenes and among people infinitely more at variance with His spotless character than anything of heathendom can possibly be to us. Should it not be rather a source of rejoicing that we can make this little return for all that He has done for us? Do we not hear His pleading voice, saying, "I left, I left it all for thee, hast thou left aught for me?" How can we help answering, "Here, Lord, I give myself to Thee. I leave behind all that this world can give, asking only that Thou wilt take me and use me in Thy service."

Perhaps we feel, as did Moses when, in days of old, he objected to the mission upon which he was sent, upon the ground that he was not eloquent. Did not God supply his need, and will he not just as surely supply ours? Not in the same way, perhaps, but we may rest assured in the right way.

Do we fear we lack wisdom? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." "And I will give you a mouth and wisdom." Do we tremble lest our grace be not sufficient for the trials that may be our portion? Right is it that we should thus tremble, as far as our own grace is concerned, and assured may we be that of ourselves we can do nothing. "But my grace is sufficient for thee." Is it that our faith may not be strong enough? Perhaps not, but can the fountain from which it is drawn be exhausted, or even be diminished in the least? The only requirement is that we shall ask and be willing to receive. Seek and ye shall find, for he is more willing to give good gifts unto his children than they are to ask of him.

Do we imagine that we, as women or girls, are not particularly called to this work? Do we try to deceive ourselves and quiet our conscience by the objection so often raised, and urged that women should not put themselves before the public? That their place is at home, caring for their domestic interests, while the sterner sex may walk in the unexplored paths of life? Far be it from me to say one word in opposition to woman's peculiar sphere as queen of the house and fireside, or in defense of her de-

serting this sphere and entering the walk that was not intended for her feet to tread. But must foolish sentiment or a false idea of her refinement and delicacy keep her at home, living in idleness, or in occupation that could be carried on equally well without her, while thousands of her sisters, women like herself, must perish in sin and ignorance because man may not and woman will not go to them and lift them out of their degradation? The word of God records many instances in which women were His chosen instruments for accomplishing some great purpose, "And the angel said unto the woman, go quickly and tell His disciples that He is risen from the dead." "And many of the samaritans of the city believed on him for the saying of the woman." Women were given an active part in all the service of song and of praise. If God used them then can He not use them now?

Very plainly are we shown that we have a work to do for our fellow beings, especially those of our own sex, and a work that, on account of custom and superstition, can be done by none but us. Shall we shirk this great responsibility? Shall we forfeit the joy of hearing our Lord say, "She hath done what she could?" We shall not be without our reward, for Jesus himself said, "Verily I say unto you there is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake and the gospel, but he shall receive a hundredfold now, in this time, houses and brethren, and sisters, and brothers, and children, and lands, with persecutions, and in the world to come eternal life." When from far over the seas and from the desolate places of our own land, ringing in our ears, we hear the pleading cry: "Come and help us;" when faintly but persistently comes the whisper from within: "Shall I go?"—will not our own hearts answer: "Here am I—send me, send me!"

## TWO SINNERS.

There was a man, it was said one time.  
Who went astray in his youthful prime.  
Can the brain keep cool and the heart keep quiet,  
When the blood is a river that's running riot?  
And boys will be boys, the old folks say.  
And a man's the better who's had his day.

The sinner reformed, and the preacher told  
Of the prodigal son who came back to the fold,  
And Christian people threw open the door  
With a warmer welcome than ever before.  
Wealth and honor were his to command,  
And a spotless woman gave him her hand,  
And the world strewed their pathway with  
flowers-a-bloom,  
Crying, "God bless lady and God bless groom!"

There was a maiden went astray,  
In the golden dawn of her life's young day,  
She had more passion and heart than head  
And she followed blindly where fond love led,  
And love unchecked is a dangerous guide.  
To wander at will by a fair girl's side.

The woman repented and turned from sin,  
But no door opened to let her in:  
The preacher prayed that she might be forgiven,  
But told her to look for mercy in heaven.  
For this is the law of the earth, we know,  
That the woman is scorned, while the man may  
go.

A brave man wedded her, after all,  
But the world said, frowning, "We shall not  
call."

—ELLA WHEELER WILCOX.



## TEMPERANCE.

## OBJECTIONS TO HIGH LICENSE.

*Instructive Incident in the History of the Tobacco Trade.*

To my mind one of the most fatal objections to high license is that it is a sort of class legislation. It is calculated to make the rich richer and the poor poorer. If whisky selling inures to the benefit of a community, every man should have an equal opportunity, for a fair compensation to the State, to engage in the business. If not, let no amount of money buy that privilege. What does it matter if you knock out nineteen barrooms, while at the same time you leave the entire business in the hands of the twentieth man? He can better afford to pay \$1,000 for a license, which gives him the entire control of the trade, than the twenty, all in the business can afford to pay the \$1,000 in the aggregate. He can buy his liquor in large quantities—hence cheaper; can save freight on it in bulk; and can make a larger profit on his sales from absence of competition. It gives to the whisky seller who can pay the license fee a prominence, importance, and power the small man never had and never can have. It makes him lord of the community he dominates. It secures to him a monopoly of the liquor trade. From a business point of view high license is unwise, unfair, iniquitous. It is better to endure the ills we have than fly to those of high license.

The biggest fortunes made in Virginia since the war were made by men in the tobacco business, when it cost about sixty cents on a pound of tobacco before it could be put on the market. P. Lorillard & Son fought reduction of the tax bitterly at every step, because every cent of tax taken off put more men into the business.

High License will produce a privileged class, without in the least diminishing the evil. Thinning the barrooms out does not necessarily diminish drinking and drunkenness.

Away with high license! We'll make no compromise with the barroom. It has had its day—a long and bloody day truly, and God and society have pronounced its doom. High license is only its last effort to parry the blow aimed at it, and to dignify itself into respectability it never had. Tax it out of existence? Bah! that is the devil's attempt to make bigger fools of us than whisky has done. The Prohibitionists here are opposed to any measure that will give the whisky columns another chance to make a stand.—J. F. DeShazo, in the Voice.

## POWDERLY'S ADVICE.

"Had I 10,000,000 tongues and a throat for each tongue, I would say to every man, woman and child here to-night: Throw strong drink aside as you would an ounce of

liquid hell. It sears the conscience, it destroys every thing it touches. It reaches into the family circle and takes the wife you had sworn to protect and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawnshop and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi river, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rum shop furnishes a paving stone for hell. In one Pennsylvania county in a single year \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workingmen. In this county a Knight of Labor assembly, the members of which added much to the rum traffic, seceded from the order when asked for a certain assessment."—Terence V. Powderly, Grand Master Workman of the Knights of Labor, in a speech in Lynn, Mass., June 12.

## THE BULWARK OF OUR NATION.

If told two decades ago that 13 Sunday theaters would open in Chicago, that five or six Sunday papers would be printed regularly, that trains would run as usual, and that lax notions about the first day of the week would modify the very church, we would have been aghast and have almost castigated the prophet of evil. The bulwark of our nation is the church, and that church protects only when she conserves her members, and through revivals call multitudes of sinners to repentance. Men of public mark cry out about our national danger and urge coast defense. Such statesmen see not the real danger nor the real defense. Our best bulwark against foreign war is in constant immigration from threatening nations. But the danger thereby is only changed in form. These comers put a knife at the nation's throat when they attack God's church through old habits of opposing the machine churches abroad, which there are allied to oppressive governments. We must receive these comers and teach them the difference between "a church for the people" here and a church that aids to devour the people there. Therefore, do we look on all revival work as even better than stone coast forts and twenty-inch columbiads. American Christians must learn the secret of national permanence from devout church revival work, and not from Congress or Legislature.—Dr. J. H. Barrows, Chicago.

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## INDIANAPOLIS.

Rev. M. L. Haines, D. D., was called home last Monday, on account of the sudden illness of his father, who resides in Aurora, Ind.

Rev. Rondthaler and family have gone to Maxinkuckie to spend the summer.

Rev. W. C. Covert, of the Sixth Church, seems to be the most popular young man in his church. A gold-headed cane was voted to the most popular young man in the congregation, and Mr. Covert got it. He will take it back to the Seminary this autumn as a trophy.

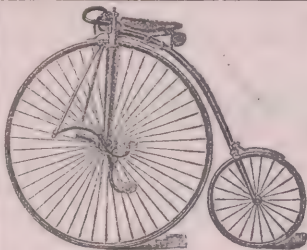
DePauw University "Doctored" Rev. G. W. Bainum, of Greencastle, last week. The University people knew Bro. Bainum and appreciated his worth. We congratulate both the "Doctor" and the University.

The "Wabash Journal," monthly, published in the interests of Wabash College and higher education, is an ably conducted and sprightly pamphlet engaged in a good cause.

The time of relaxation is now at hand. Preachers and people are hurrying off to the country, the lakes, the sea and to the mountains for a season of change and rest. We must not lay aside either our religion or morals. We can rest and pray; we can enjoy a vacation yet live near to Christ. Wherever we go we will take our religion with us if we are honest Christians.

Our friends of the DePauw University, while being congratulated on the large bequest from the De Pauw estate are at the very same time confronted with the fact that they must raise money to meet deficiencies in current expenses, and what is more, as it seems, the bequest is so given that for ten years at least less than enough to meet the deficiency of the institution as now being manned accrues from this fund.

REMINGTON.—Rev. James B. Crowe and his people dedicated on Sabbath, June 26th, their new house of worship, to the service of God. The day was pleasant and large congregations more than filled the house gathered to the three services that were held. An excellent spirit was manifested by the attendance of ministers and people of other denominations. Rev. Dr. Allen, of the Freedmen's Board preached the dedicatory sermon, which was an able and impressive one. Rev. Wm. A. Patton, of our Board of Publication, Indianapolis, and Rev. Mr. Peters, of the Meadow Lake church, assisted the pastor, in the services. Rev. J. H. Belden, of Pullman, Ill., preached at night. Throughout the day the services were exceedingly pleasant and gratifying to the people. Rev. Mr. Crowe has been here a number of years and has succeeded in building up a strong and vigorous church. This "latter house" is the result of his indefatigable labors with the people and we trust he



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6. It is convenient: I do all my pastoral calling on my bicycle. It carries me to all parts of the city in an afternoon, and enables me in an emergency to visit families a long distance apart in brief space of time. To walk would be fatiguing; to ride is only pleasure.—[Rev. L. D. Temple, of Flint, Mich.]

7. Exercise we must, or lose our health. Exercise we cannot, most of us, in gymnasiums, public or private. Just here comes the bicycle.—[Rev. O. P. Gifford.]

8. It is healthful as exercise: I know of nothing better. It cures headache, aids digestion and insures sound sleep. Gymnastic exercise is drudgery to me; wheeling is the keenest of pleasures. It gives hardness to muscle, agility to the frame, a tone to every function.—[A Clergyman in the Detroit Christian Herald.]

9. Among the most successful pastors in Philadelphia, the following are enthusiastic riders of the bicycle: Rev. Wayland Hoyt, D. D., of the Baptist church; Rev. George K. Morris, D. D., and Rev. S. O. Garrison, D. D., of the Methodist church; Rev. J. C. Chapman, of the Reformed Presbyterian church; Rev. J. Henry Sharpe, D. D., Rev. C. C. Dickey, Rev. William L. Ledwith, Rev. William C. Rommel, and others of the Presbyterian church.—Southwestern Observer.

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## EARLY PRESBYTERIANISM IN INDIANA.

[Concluded from fourth page.]

incident, but I have written it as my father used to tell it. He was proverbial for exactness and no doubt got the facts from his cousin, with whom he studied theology and lived on terms of great intimacy and affection.

I present these reminiscences as illustrative of early times, and because brethren, whose judgment I respect, ask that these and others should be printed and preserved.

## REBELLIOUS DELAYS.

If a father should bid a child do such and such a thing, would he answer him, "I hope to do so after a while?" What would the father say to him if he did? What could he do but punish him for impudent disobedience? And you who put off the Lord Jesus to a more convenient season, what are you doing? Is not your procrastination flat rebellion? I cannot make anything else out of it. Do you think God will?—Spurgeon.

One need not be a great soldier or statesman to be a blessing to his country, but only to have Elisha's faith in God and devotion to his cause.

The most dangerous person in this world is the one with the most, and the least virtue.

Build your nest upon no tree here in the enemy's country; for God hath sold the forest to death, and every tree upon which we would rest is ready to be cut down, to the end we may flee and mount up and build our hopes on high, where death and judgment cannot come.

## MARRIED.

MCKENZIE-FARIS. — In Terre Haute, by Rev. Geo. R. Pierce, June 22, Daniel E. McKenzie and Julie H. Faris.

MARTIN-SMITH. — At Madison, Ind., by Rev. W. R. Brown, D. D., pastor of First Presbyterian Church, Mr. Antony T. Martin and Miss Cora Smith, both of Trimble county, Kentucky.

## Quaker Testimony.

Mrs. A. M. Dauphin, of Philadelphia, has done a great deal to make known to ladies there the great value of Mrs. Pinkham's Vegetable Compound, as a cure for their troubles and diseases. She writes as follows: "A young lady of this city while bathing some years ago was thrown violently against the life line, and the injuries received resulted in an ovarian tumor which grew and enlarged until death seemed certain. Her physician finally advised her to try Mrs. Pinkham's Compound. She did so and in a short time the tumor was dissolved and she is now in perfect health. I also know of many cases where the medicine has been of great value in preventing miscarriage and alleviating the pains and dangers of child-birth. Philadelphia ladies appreciate the worth of this medicine and its great value."

Sent by mail in pill or lozenge form on receipt of price, \$1. Mrs. Pinkham, Lynn, Mass. Also in liquid form, all at Druggists.

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# The Church at Work.

DEVOTED TO THE INTERESTS OF PRESBYTERIANISM IN INDIANA.

VOL. I.

INDIANAPOLIS AND VINCENNES, JULY 28, 1887.

No. 42.

## THE CHURCH AT WORK.

PUBLISHED EVERY THURSDAY  
THE ONLY WEEKLY PRESBYTERIAN NEWSPAPER  
IN INDIANA.

\$1.00 PER ANNUM.

### EDITORS:

E. F. WHALLON, Ph. D., Vincennes.  
R. V. HUNTER, and G. L. MCNETT, Indianapolis.

Address all communications to

THE CHURCH AT WORK.

INDIANAPOLIS, IND., OR VINCENNES, IND.

## THE WEEK.

Of 488 deaths in Chicago last week, 329 were of children under five years of age.

The New York City Directory, just issued, indicates a population of 1,600,000.

A dispatch from Rome says the cholera is on the increase in Sicily; 300 cases have been reported, more than half having proved fatal.

A party of bicyclists from Nashville were in Cincinnati on July 12 en route for Canada. They average 70 miles a day on their silent steeds without fatigue.

The Grand Jury of Burke county, Georgia, make a most favorable report of prohibition, and refer especially to the improved order and sobriety manifested by the colored people.

At the Temperance Convention at Lake Bluff, Ill., in the committee of the whole, it was decided that "Madam President" was the proper expression, and not "Miss" or "Mrs. President."

The eighth reunion of the army chaplains and delegates of the United States Christian Commission will take place at Ocean Grove August 4-7. Gen. H. Stuart, Secy. of Philadelphia, will preside.

A hurricane passed over New York last Sabbath doing much damage on land and sea. Many pleasure boats were overturned, with some loss of life. The river and harbor police were kept busy rescuing those who were cast adrift.

Southern Arizona has been visited by severe rain storms and cloud bursts. The Santa Cruz River is over a mile wide, and washouts on the railroads have been frequent and numerous. A freight train was carried away by a cloud-burst. Many head of stock were drowned.

The Savannah News says: "While the anti-prohibitionists are claiming that prohibition in Iowa is a failure, fifty-five county jails in that State are empty. The fact negatives the claim of the anti-prohibitionists in a very decided way for when liquor was sold all the jails had occupants."

The rapid changes in Japan continue to attract attention. The latest is the promulgation of an order by the Emperor, calling for the general adoption of the Western styles of female dress. We think the Emperor will find this a bigger thing than he may calculate upon.—Central Presbyterian.

According to the Chicago showing the present stock of wheat in sight amounts to 37,987,394 bushels, of corn to 9,502,799 bushels, and of oats to 2,432,048 bushels. Last week's changes in the supplies show a decrease of 1,425,382 bushels of wheat, 676,874 bushels of corn and 340,422 bushels of oats.

During the past week France has passed through a crisis. July 14 was the anniversary of the fall of the Bastille, and there was great fear that the occasion would be taken advantage of by the people to overthrow the government. Extraordinary preparations were made to suppress disorder, and the day passed without serious disturbance.

The government receipts so far this month amount to \$10,633,567, and the expenditures, including nearly \$12,000,000 pension payments, to \$18,561,102, making an excess of the expenditures of \$7,927,535. It is estimated that the receipts during the remainder of the month will average \$1,000,000 a day and that the expenditures will be correspondingly large.

Infants have been dying in New York at the rate of a hundred a day. Two hundred and forty-eight is the record for one week in Philadelphia, and three hundred and twenty-nine in Chicago. Of course the fierce heat has been the common cause of this great mortality. But it should be borne in mind that it is not the heat alone which causes the babies to succumb, but also impure air and impure food.

## EDITORIAL.

When the members of the Church of Christ are willing to pay for religion as they are for other things, the millennium will have dawned.

And yet people continue to send in money for THE CHURCH AT WORK and give no name. The last instance of this kind came from Logansport.

Day and night let us raise our prayers to God for the power of the Holy Spirit in his church and in our own hearts. A spirit blessed life is a spiritual life.

Religion is a part of the Christian. He cannot leave it at the church, nor gather it up on Sundays. He bears it with him. To do otherwise is to have none.

"Herein is love, not that we loved God, but that He loved us." This infinite love is an infinite fountain, and all the love in our own hearts is the trickling of the drops that have found their way there from the heart of God.

It is during harvest that the grain must be secured. It is during this life that the soul must be saved. Let us not waste this golden opportunity and at last take up the cry, "The Harvest is past, the summer is ended, and we are not saved."

Do not forget the prayer meeting. It is to the church what family worship is to the family; what the closet is to the individual christian. We can no more afford to be a prayerless church than we can afford to be prayerless families. Pray in your closets, at your family altars, and then come together to pray God's blessing on the church.

Many persons have a one-sided view of the Scriptures. We should both teach and understand things in the proportion in which God has taught them. If God is just, He is also merciful. If He is good to forgive sin, He will in no wise clear the guilty. His love is no more infinite than His wrath is dreadful. He is both Judge and Savior. He is a great God, and we do well to love and reverence Him.

Our immersion friends would do well to study the Savior's teachings to the formalists of His time. He taught that the form and mode of worship was of less concern than sincerity. Immersion is baptism, no doubt, but why make so much of the mode when Christ and the apostles thought so little of it that they gave us no specific directions as to the manner of its admin-

tration? Verily it is much a-do about nothing.

Occasionally our subscribers fail to get their papers. We are doing the best we can. The papers are mailed carefully. In most cases the trouble will be found to be at the local postoffices. An immense amount of mail is handled at these offices. Some of it is mislaid. But if you speak particularly about it they may be more careful about THE CHURCH AT WORK, and so add to the comfort of both publishers and subscribers. Let us know if you fail to get your papers.

We heard of an elder in a Presbyterian Church the other day who would not subscribe for a Christian paper, who sat reading a Police Gazette while a friend begged him to take at least one paper of a Christian nature for the sake of his family. This man possessed ample means, was clerk of the session, etc., but he was a wolf in sheep's clothing. Repentance must overtake him between this and the judgment or the devil will have no trouble in proving his title to that elder's soul.

July is the month for contributing to the Board of Church Erection. Each year this Board assists hundreds of churches to secure homes. These buildings are not the expensive churches, but the smaller ones. Think how much it means for such church buildings to be erected, and then ask yourself if you can afford to let this collection be sent away without something from you. Hand it to the church treasurer or the pastor, if it is too late to put it in the collection basket.

Too many people feel that they may attend public worship or refrain from it, just as they choose. They fail to realize that they are under obligations to attend all the services, summer and winter, when it is at all possible, providing, of course, that the church is temperate in the number of services which it has. We are under obligation to be found in our places through July and August as much as in January. If we are away from home, there are places of public worship and the Christian will be found there.

Religion is not a life of simply doing "the best we can," but of doing what God directs us in His Word. It is living according to God's plan. The contractor builds according to draught and contract. He has no right to deviate to suit his own fancy. He must go by rule and letter. So must we. "To

the law and the testimony." But to obey God lovingly and literally requires a renewed heart. And so the Psalmist cried, "I will run the way of Thy commandments when Thou shalt enlarge my A man is always a larger man, being a true Christian."

Bro. Rankin, Chairman of the Synodical Home Missions Committee, suggests that unemployed ministers seeking fields of labor, correspond with the Chairmen of the various Presbyterian Home Mission Committees. The list will be found at the head of the fifth page of this paper where it will stand for some time. A blank occurs in Logansport Presbytery by the removal of Bro. Loucks. Will some one inform us who is to take his place? The plan proposed by Mr. Rankin is a good one. No persons are better qualified for this work than these very chairmen. It would be a good thing if the whole committee could meet quarterly.

The payment of a little money for the support of the church does not relieve one of his responsibility to do personal Christian work. As far as that is concerned, the average minister ordinarily gives a good deal more money than the average church member. But that is nothing to boast about. The thing for every minister and member is to do all and give all that is possible, for Christ's sake. The minister who works simply to earn his salary will not earn his salary. The church member who expects to pay with a little money for all that he has received from Christ—well, perhaps, he has not received very much personally, after all.

It is the trying time that tries one. Any one can go to church or Sabbath school when everything is favorable—when the weather is just right, and the health is perfect, and the clothing just new and becoming. But how about the rainy or hot Sabbath? That tries whether you have the stuff in you that can be depended on. How about the headache? That tests whether you are willing to bear a little pain for the Lord's sake. The martyrs bore a little too, when the flames were about them. They might have excused themselves, and they were as delicate, as refined, as beautiful as you. Be men and women in God's work. People will do business in spite of weather and headache. The Lord's business is worth doing with all our might. One may work when all is easy and not be tested. How do you bear a test or strain? Remember that a chain is as weak as its weakest link.



## SUNDAY SCHOOL.

## THIRD QUARTER.

## LESSON V.

JULY 31, 1897.

The Temptation of Jesus. MATT. 4: 1-11.  
Commit to Memory vs. 1-4.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he was afterward an hungred.
3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.
6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

## GOLDEN TEXT.

"He is able to succor them that are tempted."  
- Heb. 2: 18.

## CATECHISM.

- Q. 32. What benefits do they that are effectually called partake of in this life?
- A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which in this life, do either accompany or flow from them.

## THE LESSON CATECHISM.

1. Where was Jesus led by the Spirit after his baptism? Into the wilderness.
2. How long was he without food? Forty days.
3. What took place at this time? He was tempted by Satan.
4. How did he answer each of Satan's temptations? With the words of Scripture.
5. How does Christ's temptation help us, as stated in the Golden Text? "He is able," etc.

## HOME READINGS

- M. Matt. 4: 1-11.....The Temptation of Jesus.  
T. Gen. 3: 1-13.....The Temptation of Adam.  
W. Job. 1: 1-22.....The Temptation of Job.  
Th. James 1: 1-15.....Endurance of Temptation.  
F. Heb. 2: 1-18.....Succor for the Tempted.  
S. Heb. 4: 1-16.....Sympathy for the Tempted.  
S. 1 Peter 1: 1-11.....The Benefits of Temptation.

## LESSON PLAN.

- I. The First Temptation.....vs. 1-4  
II. The Second Temptation.....vs. 5-7  
III. The Third Temptation.....vs. 8-11

Time.—26 A. D. Immediately following events of last lesson.

Place.—Not mentioned in Scripture, but, by tradition, said to have been Mount Quarantania, near Jericho.

Notes.—Same as heretofore.

DOCTRINAL SUGGESTION.—Temptation.

## OPENING WORDS.

Jesus was now about to enter on his public ministry. His thirty years of retirement at Nazareth had been years of preparation. He had just been set apart to his work by John's baptism, by the anointing of the Spirit, and by the Father's approving testimony. This consecration to his public ministry was followed by his temptation by a personal devil. That there is such a person, the enemy of God and man, the scriptures clearly teach. This prince of darkness was permitted to tempt the Prince of Life. Jesus came to destroy the works of the devil, and the devil made this effort to defeat him at the outset, and destroy his work. Parallel accounts, Mark 1: 12, 13; Luke 4: 1-13.

## HELP IN STUDYING THE LESSON.

V. 1. Then.—Immediately after his baptism. Led.—By a strong impulse. Compare Mark 1: 12; Luke 4: 1. The

*Spirit.*—The Holy Spirit brought him to this conflict. Such influences, powerfully moving or exciting men to a particular work, were experienced by others. 1 Kings 18: 12; Ezek. 3: 12, 14; Acts 8: 39. The Holy Spirit never leads men into sin, but he often stirs them up most powerfully to encounter sin and overcome it for the good of others. Such was the nature of the influence that possessed Jesus. He went knowing that he must be called to conflict, and that he must meet the great enemy of man. *Wilderness.*—Tradition says that this was near Jericho; some think it was the wilderness of Sinai where Moses and Elijah fasted forty days. Mark says Jesus was with the wild beasts. *Tempted.*—Tried; attacked with artful efforts to lead him into sin. It was an assault made on the human nature of Jesus through just such influences and suggestions as turn men aside from a life of perfect obedience and faith in God to one of selfishness and distrust and disobedience. *Of the devil.*—The adversary, accuser, and enemy of mankind. It was no human tempter that Jesus was called to meet. The evil one who met Jesus in the wilderness is the same who tempted and overcame Adam in paradise. Gen. 3; Rev. 20: 2. The Scriptures ascribe to him great power, subtlety, deceit and malignity. Solicitations to evil are always of the devil. *V. 2 Fasted.*—Abstained entirely from food. Luke 4: 2. *V. 3. When the tempter came.*—A clear statement that Jesus was approached by Satan in person. From Mark 1: 13, and Luke 4: 2, we learn that he was tempted during the forty days; now Satan appears visibly for the last assault. *He said.*—A temptation to distrust the word of God. *If thou be the Son of God.*—A voice from heaven had so declared. If he now sought to prove it to himself it would show that he doubted the word of God. *V. 4. It is written.*—Deut. 8: 3. *By every word.*—God is not limited to bread in sustaining life. He can give manna as he did to Israel. His mere word, or whatever his word appoints is sufficient; when he appoints hunger, fasting is best for them. *V. 5. The holy city.*—Jerusalem. *Pinnacle.*—Herod's portico, overhanging a deep ravine. *V. 6. Cast thyself down.*—A temptation to presume upon God's saving him from danger into which he had wilfully and unnecessarily gone. *It is written.*—Ps. 91: 11. A misapplied text is as good a weapon as the devil could have for his worst work. *V. 7. Written again.*—Deut. 6: 16. *Tempt the Lord.*—Trifle with his loving care of us; offend him by presumption or running needlessly into danger. *V. 8. High mountain.*—Perhaps Mount Quarantania near Jericho. *Sheweth him.*—In some supernatural way. Luke 4: 5. *V. 9. Will I give thee.*—A temptation to ambition. *If thou wilt fall down and worship me.*—"Honor me, yield to my claims and desires, and you shall have the kingdoms of the world." Luke 4: 6. *V. 10. Get thee hence.*—"Begone." *Satan.*—Jesus here names the tempter, for the mask is thrown off and Satan appears as a rival of God, seeking worship. *It is written.*—Deut. 6: 13. *V. 11. Leaveth him.*—For a time only. Luke 4: 13. Satan was vanquished and driven from the field, but he did not give up the contest. *Angels came and ministered.*—In his human nature and alone he fought the battle, as was necessary. But in the moment of victory angels were swift with proof of joyful sympathy. Luke 22: 43.

## QUESTIONS ON THE LESSON.

- I. The First Temptation. vs. 1-4.—When was Jesus tempted? By whom? What was the first temptation? How could this tempt him? Why was it wrong? How did Jesus meet this temptation? Where were these words

written? What does it mean? What temptations like this have we? How may we overcome them?

II. The Second Temptation. vs. 5-7.—What was the second temptation? Why should this tempt him? Why was it wrong? What Scripture did Satan quote? How did Jesus meet this temptation? What was it to tempt God? To what temptation like this are we exposed? How may we overcome them?

III. The Third Temptation. vs. 8-11.—What was the third temptation? How could Satan give these to Jesus? What was there in this to tempt him? Why was it wrong? How did Jesus meet this temptation? How are we tempted like this? What did the devil then do? How did Jesus get the victory over the tempter? Did he ever return to tempt Jesus? Luke 4: 13; John 14: 30. How may we triumph over temptation? Who came and ministered to Jesus?

## QUESTIONS FOR REVIEW.

1. Where did Jesus go after his baptism? Ans. Into the wilderness to be tempted of the devil.
2. How was he tempted to doubt the word of God? Ans. In turning stones into bread.
3. How was he tempted to presume upon the word of God? Ans. In casting himself down from the temple.
4. How was he tempted to deny the word of God? In worshipping Satan.
5. How did he meet each temptation? Ans. With the words of Scripture.

## CENTRAL THOUGHT.

TEMPTATION, } UNIVERSAL,  
CONQUERED.

*Temptation Universal.* The experience of temptation is endured by all. Satan is no mediaeval myth, but an actual foe, everywhere exercising his power, cunning and treachery over human lives. Every period of life, every occupation or calling, duty and pleasure, work and rest, brings its own peculiar temptations. "In trying to flee from them in one shape, we encounter them in another. It is no sin to be tempted, for Jesus the sinless once was tempted in all points like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus "suffered," being tempted. But we should be careful how we run into temptation, and when it comes look to Him who so successfully routed the enemy. For if the enemy is near, so our Saviour is near as well. "The name of the Lord is a strong tower. The righteous runneth into it and are safe." Prov. 18: 10. We cannot avoid being tempted but we can avoid yielding to temptation.

*Temptations Conquered.* The fact that we are capable of being tempted, reveals the dignity of our nature, showing that we can overcome temptation, that we have the power to conquer it. Although in the time of temptation we have the promise that he will make a way of escape, still we have something ourselves to do in gaining the victory. The devil may tempt us, but the devil cannot make us fall. While the right and wrongst and before us we are sovereigns in our choice. Others may influence, but they cannot compel. If for every temptation we will have an unwavering "No" nothing more is needed but faith and prayer. If we do our part God is sure to do his. If we put Satan behind us, He will send the angels.—Illustrator.

## THE RELIGIOUS NEWSPAPER.

We would like to say some very earnest words on the above subject. Aside from reading the Bible and

attending the services of the sanctuary, there is nothing so important as the religious paper in the family. If you are a Christian and a member of the church you need it. If you are not a Christian you need it; you need it for yourself, your family, your friends. You may have a very excellent pastor, services all day Sabbath and every evening in the week, yet there is a place in every family that cannot be filled except by the church paper. Just think of it. For an expenditure of two or three dollars a year you secure fifty-two pastoral visits, and as much as five or six excellent sermons, practical, doctrinal, instructive. Besides you get a large amount of information about missions and church work at home and abroad. Much of this it is utterly impossible for your pastor to give, or for you to get in any other way. You will never be a well informed and intelligent member of the church without this aid. More than this you will never advance, as you ought, in the christian life without this help. The secular papers have their place. It is a pity there are so many bad ones, but there are some very excellent ones and they are doing a grand work, but you who are christians and members of Christ's church must not depend upon the secular paper for your opinions or rule of conduct.

We often find christian people in trouble, in doubt, indifferent, or using their time and means in an improper way, but it is almost universally true that these persons do not read the religious paper.

It is indeed a sad picture to see the manner in which some so-called christian families live. Enough is spent every week for worldly pleasures and things that undermine religious instruction, to pay the yearly subscription of two or three of our best religious papers. They and their children feed upon this trash, then wonder why it is that they have so little religious enjoyment, or that the children care nothing for the church and Sabbath School. But this is simply reaping what has been sown.

There is nothing so helpful to the pastor as a good church paper in the homes of his people. In the present condition of things, no wise pastor will have very much confidence in your future if you neglect such help as you may get in this direction.

We are very anxious and deeply concerned about this, and would so much like to know that a much larger number of our church papers were being taken by the members of our church. This can be done if you will just think so, and you will be better off in a year from now.

We are sure you will never regret it, and you may be thankful for it in eternity. Your pastor will gladly take your name and attend to the matter for you.—Exchange.



## OUR BOARDS.

MONTHLY CONCERT TOPIC—THE ROMAN CATHOLICS IN OUR LAND.

One who has had unusual opportunity of observation gives this testimony:

"Now that the Indians—some of them at least—may become voters, a strong effort is being made by the Papists to capture the Indians, or at least to nullify Protestant influence, and to bring the country where they live under priestly dominion. Already many of our half-breeds are slyly taken to vote as instructed.

No amount of genuine piety among individual Roman Catholics can lessen the dangers and evils which come to every nationality with this ecclesiastical despotism claiming the absolute control of men's souls and bodies, and spurning as intolerable all Christian institutions not under its dominion. If Romanism had been the religion of the Southern States, we would have had no Union to-day. They would have been overcome, but they would have had an allegiance to their foreign head which would have kept alive to this hour all the incitements to discontent and rebellion.—N. Y. Observer.

## CATHOLICISM IN UTAH.

The one dominant evil in Utah has blinded the eyes of our Protestant churches to another hardly less real and formidable than Mormonism itself. Do I need to speak the name—Catholicism? Long since, the church of Rome began to look toward America as a fitting place for the renewal of her lost prestige and glory.

By no means despairing of her power in the cities of the East and the interior, she has entered the States and Territories of the West, determined upon nothing less than complete conquest. After learning wisdom from a thousand defeats, she is carrying on her campaign for territory with a shrewdness and foresight that certainly challenge admiration, while at the same time they are ominous of danger to our most cherished institutions.

The Catholic church wastes no strength in controversy, but quietly and unobtrusively insinuates itself into the good graces of the people by its organized system of charities. Through the agency of its magnificently equipped hospitals, it binds to itself the affections of a large class of society that could be reached in no other way. Never in public alluding to Mormonism, it quietly draws into its splendidly furnished schools scores of Mormon children, where, as elsewhere, it never for an instant forgets its main purpose—to make Catholics, and strengthen Catholicism. She has never once yielded up her fundamental principle of operation in replenishing her numbers—viz., to get possession of the young and direct their education; and it is in ac-

cordance with that principle that she is proceeding in Utah.

No longer can it be said in Utah that "the little black cloud is no larger than a man's hand." Already in Salt Lake City there are three large Catholic schools. St. Mary's Academy, a day and boarding school for girls, numbers 350 pupils, of whom 115 are boarders, and constant inmates of the institution. The equipment of this school is the best that money will procure. A large and elegant building, with beautifully ornamented grounds, is filled with everything that can make the place attractive. In these schools, while thoroughness is never aimed at, yet something of every kind of art and decorative work is taught, in addition to the common branches, elocution and music; the latter department being supplied with fifteen pianos and an abundance of every other kind of musical instrument. At Ogden, the second city in the Territory, another academy for girls, with an attendance of 225 pupils, is similarly equipped; and at Park City, still another girl's academy, with about 200 pupils. In connection with the Hospital of the Holy Cross, in Salt Lake City, is a day school whose attendance is 75.

Is there not, then, in view of these facts, some ground for fear that when the treasonable theocracy that now carries everything before it shall have been swept away from Utah, there will be found securely planted in its place upon our soil, a system scarcely less hostile to the Christianity of the Bible?

But what is the great Presbyterian church doing to preoccupy this Territory with a sound Christianity? Happily we can point with pleasure to our two-score mission schools which are achieving a noble work for the Master. But grand as this work is, it is not sufficient. What we need is well equipped academies and boarding schools to offset the influences of these Catholic institutions, to which at present our mission schools stand somewhat in the relation of feeders. To be sure we have an academy at Salt Lake with its enrollment of more than 300 pupils; but with accommodations approaching in completeness those of the Romish schools in this city, we might easily have double that number. In the Catholic schools of this city alone, there are over 200 boarding pupils, a larger number than may be found in the boarding schools of all the other Christian denominations, in all this inter-mountain region. The boarding department of our own Presbyterian academy, the "Collegiate Institute," after 12 years of existence is still packed into a dingy house, with accommodations, when crowded, for 20 pupils. With proper accommodations, scores of pupils who are now imbibing the teaching of Romanism in these Catholic schools would doubtless be inmates of our own. Christian men and

women of the East, what are you going to do about it? Earnest men and women there are, to do the work of Christian teachers, but they can only do it at your bidding. It rests with you to say whether their efforts are to be made effective by your co-operation or to fail of one-half their rightful results because of your indifference.

PROF. J. S. MILLSPAUGH.

## PROTESTANTISM A CRIME.

Pope Pius IX., in an encyclical letter, anathematized "those who assert the liberty of conscience and of religious worship," also "all such as maintain that the church may not employ force." The Archbishop of St. Louis once said, "Heresy and unbelief are crimes, and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the land, they are punished as other crimes."

Free schools are one of the corner-stones of our government. Catholic opposition to our public school system is general and well known. Says a Papal encyclical: "Public schools open to all children for the education of the young, should be under the control of the Romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age."—Rev. Josiah Strong.

## READING ON HIS PLATE.

Little Blue Eyes came to visit grandpa during the summer. Her father was a kind, good-natured man, but he had never believed in Jesus and confessed him before men. Her grandpa, in his slow, solemn way, bowed his face over his plate, and in deep, reverent tones spoke thanks to God. She went home loving her grandpa more than ever, because of these table prayers.

The first time they sat down to eat after her return, she stopped her prattle, folded her tiny hands, and, putting her blue eyes right into her father's a moment, said, "Papa, why don't you read on your plate, as grandpa does?"

The question went into his heart. After a time prayer was set up in the house, both at the table and around a family altar.

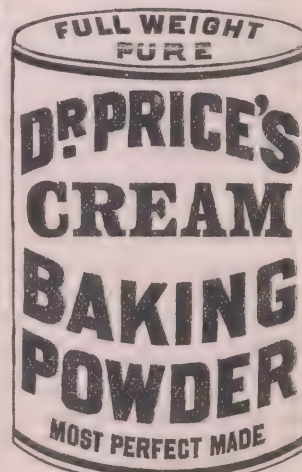
## PARENTAL EXAMPLE.

The ancient Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their houses, that they might be continually reminded of their noble deeds. They supposed that a recollection of their illustrious virtues would lead to the imitation of the same by all the living members of their households. There is no doubt that the influence of this practice was most happy upon the living, awakening in many breasts high and noble aspirations. In these days we have no busts of honored ancestors in

the porches of our dwellings; but we have something more impressive. The character of living parents are constantly presented for the imitation of children.

Even spiritual blessings we may ask and receive not, if we only ask that we may consume them upon ourselves.

He that hath gained a friend hath given hostages to fortune.



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H. S. BONSIB is our Field Agent.

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If payment is delayed one year, 1.50

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## EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.  
No. 13.

As intimated, perhaps, in some former paper, the Gospel was preached by the pioneer ministers largely at first by making missionary tours through the State. Sometimes by the General Assembly men were commissioned to work a few months in defined regions. The Missionary and Bible Societies of Connecticut and other Eastern regions also sent preachers. These were assigned work in various localities by committees of Presbytery—after a Presbytery had been organized.

Some Congregationalists now claim that their denomination should have the credit of these latter missionaries. The truth is many of the New England churches in early times were Presbyterian in organization and many leading ministers of those States preferred the Presbyterian form of government, and there is as much reason for Presbyterians claiming liberality, in not pushing Presbyteries into the East, as there is for the Congregationalists to claim it, because they did not organize Congregational churches in the West. The spirit of conciliation and liberality in each denomination in those days is worthy of commendation.

The truth is that many of the Eastern men sent West preferred the Presbyterian polity, as I have heard Rev. Dr. Lyman Beecher, Henry Little, A. T. Norton, and other New England men, who died in the Presbyterian Church, say they did.

In addition to missionary tours, when the traveling preacher met the people for a day and evening and in social converse, sacramental meetings were times of great interest. The Scotch custom of holding four days meetings on such occasions, beginning Friday and closing Monday, was always universal in the early West. Several preachers usually arranged to aid in these meetings, and neighboring congregations very largely were present. When the weather permitted these services were held in some grove, as the congregations, especially on Saturday and the Sabbath, were too

large for any house then in use. The best singers in the churches and the most devout and earnest workers from the country for many miles around were present. The preaching was earnest and pointed, often doctrinal, but eminently practical.

In some churches "tokens" were given by the session to every communicant on Friday and Saturday previous to the communion. At the close of the morning sermon, long tables were stretched along the aisles, covered with snow-white linen. The officiating clergyman took his stand at the head, invited the communicants to seats at the tables, "blessed the bread and wine" and handed to the ruling elders, who distributed them, taking from each communicant his token, (a small piece of bread moulded the size of a nickle.) When all at the tables had been served they were formally dismissed and another set of communicants called, until all who held tokens had communed. In my father's church these tables were mere slabs from logs, with round legs made of dogwood saplings inserted in auger-holes in the slabs. After my recollection tokens were used in but one of his churches, and in this church, that at Lexington, he would give them out also Sabbath morning to such as could not be present before that time to secure them.

So many came from other and often distant churches, to whom the session could not by personal knowledge give tokens, that the custom, brought from the old country, soon fell into disuse.

These sacramental or four days meetings were times of great social as well as religious enjoyment. The multitudes came and the people opened their houses and vied with each other in their invitation and efforts to entertain those from abroad. "Sixty-five people ate dinner at our house to-day," said one of our neighbor's boys. "What of that," replied another. "We had beds last night for sixty, and the young men, besides, slept on the hay in the barns." And these were no exaggerations. The beds were on the floor as well as on bedsteads.

I have a distinct recollection of how we children had to wait until the multitude was fed at my father's on such occasions, and how I dreaded the sleeping. We had to give up our beds to guests and were fortunate if we got a quilt or coat to cover us on the hard floor—a pillow we did not expect—and the bright ash floor was not made soft by its almost daily scrubbing, and a carpet I had never seen. The good that we children received from the high tone of piety manifested, and the social culture of such times, to say nothing of the public worship, more than compensated for all this sacrifice. But the social influence was not confined to children, nor was religion the only

enjoyment. Many were the introductions secured and attachments formed which ripened into love and companionship for life. "Hannah," said a young woman I well knew in my boyhood days, who had reached that age when they do not grow older, so far as they tell, "I have got a nice new linsey dress, new shoes, and new stockings and bonnet, and if I don't get a beau this 'sacrament,' I'll never try again." But these were only incidental. The great influence was religious, and many a Christian was built up, many a backslider redeemed and many a soul renewed and saved, as a result of the Spirit's work at such times.

## SUPPLY AND DEMAND.

BY REV. J. M. BISHOP.

In the school book there is a story like this:—A farmer, looking over his wheat field, said to his boys, "The grain is about ripe; go tell our neighbors to come and cut it." A bird with her young in the nest heard the plan and quieted the fears of the young. After a day or two—no help coming from the outside—the farmer said to his boys, "We must cut the wheat ourselves to-day." The old bird gathered up her brood and left its field.

I can't help applying this fable to our grand Indiana field. It is ripe. The laborers are few. We look at it. How shall the grain be saved? Call in the neighbors. Let us station a man at Indianapolis, or have all the stated clerks meet and appoint one of their number to be a kind of overseer to set new men to work in this wide-spread harvest.

There is not a bird on her nest in all this field who will scare at such a plan. We must cut our own wheat, after the old plan. We may have a McCormick machine, but the farmer and his sons must do the work. There is a leaven of freedom in Presbyterian Churches, however small, that will rebel against, or respond very coldly to, any dictatorial administrators.

We can work, first of all, the local church—and there are quite a number of large and small churches in our State, where an antonymy of the genuine sort is found. That's the main essential point. Paul puts it all in his memorable address to the Ephesian elders, Acts 20: 23. Dear brethren, please read that verse. It is the germ of our hope. Let the elders of the local church be taught and honored—at home. And the ministers—even Paul—may come and go, but that church will live and flourish as long as the elders do their duty. In such a church there will circulate the Church at Work and other denominational periodicals. That church will be represented in Presbytery. A good many of our churches are afraid of Presbytery. What did Presbytery ever do for them, except ask for money, or lec-

ture them in the narrative for neglect of filling the blanks? In some of our Presbyteries there is a kind of fellowship visitation that is doing wonders, and greater things are yet to follow. Two or three suitable men visit a church on Friday and hold two or three services, leaving the pastors and elders to do their own work on the Sabbath. Good loads of grain are saved in this way. Who will show us any good? is an old cry. Why, brethren, just open your eyes and see good all around. Rise, Peter, kill and eat. Pictures of reaping machines posted on fences and barns will cut very little grain. The farmer and his boys must go to work, and as they hold the plump cereals in their sun-burnt hands they will value it. No gambling in options can compare to this harvest way.

There are some churches in the city of Indianapolis that seem to have got hold of the right way. That lovely stated clerk is what may be called a success in his parish. He has the gift of organizing the local church and also of aiding destitute fields, like Brown county.

Let us work Simon pure old-fashioned Presbyterianism, and God's benediction will follow.

## SYNODICAL OR PRESBYTERIAL.

BY REV. T. D. FYFFE.

The matter of a Synodical Missionary, or Secretary, has come before Presbyterians of Indiana of recent months, and is likely to be discussed yet more, both through their papers and in their ecclesiastical meetings. Permit me, through your columns, to express a thought or two. I am in favor of Presbyterial as opposed to Synodical Mission labor and oversight of vacancies. I favor a Presbyterial Secretary or Missionary for reasons which I think are substantial.

A Presbytery gives territory sufficiently large to occupy the time and energies of even a live man. Not only will there occur the usual number of vacancies to which ministers are to be introduced, but oftentimes there can be found new ground to cultivate and occupy. How much new ground could one Synodical Missionary occupy in the State of Indiana? If he be a secretary, with some central office from which he seldom emerges how much would he know of the wants of eight Presbyteries?

The ground is too broad for one man. It would require a whole year for one to become thoroughly and personally acquainted with the various fields and their wants, and it is evident that hearsay or correspondence will not suffice. So far as efficiency of work is concerned, a good knowledge of each field is absolutely necessary. Eight missionaries would find all they care to do, and would accomplish that work better and quicker because they live on the ground. Acquaintance, actual and personal, is

(Continued on eighth page)



## SYNOD OF INDIANA.

## UNEMPLOYED MINISTERS AND VACANT CHURCHES.

Ministers seeking churches in Indiana can correspond with the Chairmen of the Home Mission Committees of Presbyteries who compose the Committee of Synod.

Rev. John A. Campbell, Presbytery of Crawfordville, at Ft. Wayne, Ind.  
 Rev. B. S. Goodman, Presbytery of Fort Wayne, Kendallville, Ind.  
 Rev. J. Williamson, Presbytery of Indianapolis, Greenwood, Ind.  
 Presbytery of Logansport,  
 Rev. G. A. Little, Presbytery of Muncie, Muncie, Ind.  
 Rev. W. L. Austin, Presbytery of New Albany, New Albany, Ind.  
 Rev. B. Condit, Presbytery of Vincennes, Terre Haute, Ind.  
 Rev. A. T. Rankin, Presbytery of Whitewater, Kingston, Ind.  
 A. T. RANKIN,  
 Chairman Com. H. M., Synod of Ind.

**AURORA.**—The Church here has recently lost one of its faithful elders, in the death of Dr. A. B. Haines, father of Rev. M. L. Haines, D. D., of Indianapolis. He died Wednesday, July 20, 1887.

**MADISON.**—Rev. J. H. Barnard of the Second church has gone to Europe for the summer for a vacation. The First church, Rev. W. R. Brown, D. D. is open. These two congregations have most cordial relations with each other.

**ALAMO.**—At a recent communion meeting here two adults were received to our church. One was a leading man in another connection, but came to us from pure motives and of his own accord. The other was baptized. This congregation is under the care of the Presbyterian Missionary. T. D. F.

**LOGANSPOUT.**—A called meeting of Logansport Presbytery met in the First Church on Tuesday, July 19. Rev. E. P. Thomson was dismissed to the Presbytery of Denver, to locate at Idaho Springs, and Rev. W. E. Loucks to the Presbytery of Philadelphia. Rev. E. S. Scott is absent for a month, taking his vacation in Kansas.

**RENSSELAER.**—We are glad to hear of the more favorable outlook for this church, under the labors of Bro. Duncan. Some excellent advances have been recently made. Some young men of wealth and consecration, recently converted and received into the church are proving valuable and efficient helpers. Mr. Lewis Hollingsworth is superintendent of the Sabbath School.

**CARPENTERSVILLE.**—By special request of the session, Rev. D. R. Love held a communion service here, administered the Sacrament of baptism to one infant and one adult, and received three persons to church membership. During his trip, he preached also at Putnamville and Bainbridge. These three little churches constitute one charge, and are at present supplied by Mr. H. H. McCord a student in Wabash college, who though not yet licensed is doing a good work and is greatly beloved by that people.

**GREEN CASTLE.**—This church has been greatly prospered during the past year. The pastor, Rev. Dr. Bainum has been untiring in his efforts, and has been blessed in his labors. An addition of 73 was reported to the assembly, 59 being

on profession. The membership is now 250. Of course on account of the location of DePauw University here the place is largely Methodist but our Presbyterian church has no cause to be ashamed. The Sabbath school has a membership of 200. The church is lighted by electricity which has been materially for comfort during the hot nights of the summer.

**WILLIAMSPORT.**—Perhaps one of the happiest and pleasantest pastorates in our State is that of Rev. William Wilmer, of Williamsport. He has been here about 18 years. He supplies this and the Attica church. While the membership is not large, 90 in each church, the additions have been constant during these years, twenty-one being received last year and twenty-eight the preceding year, mostly on profession. Mr. Wilmer is greatly beloved by his own people and the entire community. He marries more couples, probably, than any other minister in our State.

**FRANKLIN.**—Franklin Church reported to the Assembly in the spring, a membership of 646, only three less than the Second Church of Indianapolis, thus making it the second church in the state in point of numbers. They have nine elders and six deacons, and a Sabbath school numbering 348. Of the 184 members received on profession this last year, 116 were baptized, showing that most of them came from families outside the church. While the Church reports contributions to only two of the Boards, these are liberal, being \$215 for Home Missions and \$327 for Foreign Missions. Rev. E. M. McMullen has had a grand work and now has a grand field for continued labor.

## THE CAMP MEETING SEASON.

The annual assemblies at both Acton and Bethany Park will open Thursday. Wednesday will be moving day at Acton. The opening address will be delivered by Rev. Sampson Tincher on Thursday evening. The meeting will continue until Aug. 15, and so will the Bethany Assembly. The list of lecturers at Bethany embraces Hon. R. W. Thompson, ex-Governor Albert G. Porter, Hon. Will Cumback, Revs. J. A. Rondthaler, and R. V. Hunter, of the Presbyterian Church, and other well known speakers. July 30 will be historical day, when Gov. Porter will lecture in the forenoon on "Benjamin Franklin," and Col. Thompson in the afternoon on "Abraham Lincoln." Both parks have been greatly improved since last season. The hotel at Bethany has been enlarged, a commodious boat-house built on the lake, a bath-house erected, and many new cottages have been built. Many families from this city will go into camp at the two places.—Indianapolis Journal.

## BOYS' WORK.

The following is a part of a paper written by Mrs. Edward Kellogg, of Lebanon, and read at the Decennial meeting of the W. M. S. of Crawfordsville Presbytery:

While the work among the girls is one of vast importance, and we would by no means underrate its value, the work among the boys is equally necessary.

We realize this more fully when we reflect that the boys of to-day are the men of to-morrow; and upon these boys will depend in a great measure our work of missions. They will be the men who must support and carry on the work.

How better can we fit them for it than to begin teaching them while young to give their mites and learn the needs of our various mission stations. There seems to be an idea prevalent that it is harder to interest boys than girls in this work. If the attempt has not been made in your church to form a Boys' Band, please do not accept that idea too readily. A limited experience and close observation all through our church has proven that where boys are once interested in it they will work quite as readily as girls. As a rule a boy's enthusiasm is deeper than a girl's and amounts to more practically. Boys have opportunities to earn more pennies than girls have, and it is well to turn some of them into a good channel.

In managing a band one must constantly remember that boys don't care for show, but want something fresh and interesting in this as in everything else. One more fact must be kept in view. Boys from the age of 15 to 18 years do not care very much for the monthly meetings, but if before that time we have gained their interest in the subject, we may still retain a hold on their mites. One band of boys came under the knowledge of the writer, who were taken from the infant class, and now at the age of 21 years are faithful supporters of the band. Another band of boys and girls together are now, as young men and ladies, active workers.

In our own church in Lebanon we have a band of some 20 members, who gather their pennies in barrels. Some of our members are only large enough to hold a penny and drop it in; others are even too young to do that, but we have nearly a dozen at every meeting. Those who are large enough have gathered cards, papers, etc., and mailed them to those who needed them, and are now engaged in making a scrap-book on paper mullin which we will send some place else. Numerous other methods might be mentioned, but they will readily suggest themselves to any one who is thoughtful.

The ornament of a house is the friends who frequent it.

A man can never leave sin thoroughly till he loathes it heartily.

## RELIGIOUS NEWS.

Rev. T. D. Wallace was to begin his new pastorate at the Eighth church, Chicago, last Sunday.

Rev. A. A. Abbott has accepted the rectorate of St. James' church, Vincennes, Ind., and entered on his new work.

At its recent communion the Third church, Chicago, Rev. Dr. J. L. Withrow, pastor, received forty-one new members.

Rev. William A. Barr on July 10th tendered to his people his resignation of the pastorate of the First church, Detroit, Mich.

TO THE SEASHORE.—On last Monday Rev. B. W. Chidlaw and wife, and Mrs. G. W. Benjamin and daughter, of Cleves, O., left for Asbury Park New Jersey.

A site of fifty acres has been taken for the Gordon Memorial Boys' Home in London. A building will be put up to accommodate 150 boys and the cost of maintaining the establishment will be \$20,000 a year.

Canon Wilberforce, after visiting Maine and sojourning in Portland as the guest of the Hon. Neal Dow, is reported as saying in Boston: "If any man says that prohibition does not prohibit in Maine he lies—under a mistake."

Rev. J. L. McNair, of Evansville, Ind., has accepted the call to the College Street Church, Louisville, Ky. The church edifice will undergo a thorough repairing and improvement this summer, and be reopened in September.

The Second church, Knoxville, Tenn., is to have the services as pastor of Rev. R. E. Sutherland, D. D. He is to begin his work there September 1. Dr. Sutherland leaves the Second church, Newark, Ohio, in a very fine condition.

A purse of \$3,300 has been presented to Rev. R. E. Craven, D. D., who lately resigned the pastorate of the Third Church, Newark, N. J. The sum represents \$100 for each of the thirty-three years during which Dr. Craven officiated as pastor.

Rev. Montgomery May who has so earnestly served the First church, Hopkinsville, Ky., has resigned his charge on account of ill health, and moved to Cloverport, Ky. The church passed very complimentary resolutions on his departure.

On June 7th, at a Pro Re Nata meeting of the Presbytery of Iowa, the Rev. Alexander Scott was released from the pastorate of Mediapolis, and dismissed to the Presbytery of Dubuque, having received an invitation to supply the church of Hopkinton for one year.

The report of the Sabbath School Convention held in the First Church, Cincinnati, last spring, has been published, and will be sent free to any one sending his address and the postage, three cents, to the President of the Sabbath School Association, Wm. McAlpin, 101 W. Fourth Street, Cincinnati, Ohio.

Several Swiss papers are calling attention to the multiplicity of Sunday fairs and amusements in Switzerland. Not only are the churches forsaken, but drunkenness increases, morals degenerate, and the exercise of thrift and economy is much on the wane, so that family and national life is endangered.

An exchange reports that Mr. Burdette, the humorist, during his summer vacation in the Adirondacks, will have charge of the service of the Second Reformed Church North River. It is stated that he conducted the services at this place last year, and out of the offerings he took one dollar as a memento and put the rest into the church fund.

Preaching at the Roman Catholic Cathedral in Edinburgh, on the occasion of Queen Victoria's Jubilee, Canon Denlevy said that at the time of her Majesty's accession there were only 62 priests and 24 Roman Catholic chapels in Scotland, whereas in 1887 there were 328 priests and 330 chapels, with 309 schools, 39 convents, 3 colleges, 2 archbishops, and 4 bishops.

The income of the Free Church of Scotland last year, for foreign missions, was \$186,745—the largest sum ever realized by the church for that purpose. There are in the missions 27 principal, and 150 branch stations; 40 ordained, four medical, 22 teaching, and 23 female missionaries (besides 21 missionaries' wives); 21 native preachers, 310 native teachers, 11 European evangelists and artisans, 134 native helpers, 5,206 communicants, and 16,614 pupils in schools.

"In a little report just published," says the London Christian, "We learn something of the work and prospects of the Army in Rome, and of the weakness of Roman Catholicism in the Eternal City. As to this latter point, it is plain from the sparse attendance in the churches, and from the utter indifference of the people, that whatever strength there may seem to be in some of her extremities, at the heart Rome has lost her ancient power. The attendance at the Salvation Army Hall, already large, is rapidly growing. On one evening upwards of three hundred were present, and listened with fixed attention. Many join in the choruses, and as they sing, the people from the saloons around come to see what it all means. Some have gladly accepted the salvation so freely offered."



## WOMAN'S WORK.

WHY SHOULD YOUNG LADIES WORK FOR HOME MISSIONS?

"Because the work needs them, and they need the blessings which follow this work." So writes a young lady in one of our exchanges; and she adds these thoughtful words for other young women: "Because we are fitted for the work and this fitness implies obligation. No one can doubt that our land needs the help which Christian missions bring. Even the daily papers tell us that, and we may hear it still more plainly from those Christian men who have studied and actually seen the condition of the country. Again, few of us will question the fact that a large part of Home Mission work must be done by women. But this work requires much time and strength and enthusiasm on the part of those who undertake it—both those who send and those who are sent. No class of women can have so much time, strength and enthusiasm to give as the young ladies, even though most of them will say, 'I haven't time now for half that I ought to do.'"

"Yes, each one has the claims upon her of home, of study, of the church, of society and numberless other objects. And yet it may be more important that she should help some less favored sisters to learn their first lessons in reading and writing, and in the art of useful living, than that she should spend all her time for study or her own higher culture. It may be that the claims of some struggling mission church on her help are superior to those of her own prosperous church. Possibly it is more necessary that she should do even her small part to save her nation from the dangers of unbelief and sin than that she should make all the calls, attend all the entertainments, and read all the new books which her circle in society demands. She can, if she will, give some place to Home Mission work.

"What further motive can there be? At least one more needs to be remembered. This is our country; it is our home. It is our duty to make it a true home. In it most of us will spend our whole lives, many years it may be. The best of our lives are still before us. We wish them to be happy and peaceful; but this is only possible in a peaceful, prosperous, righteous nation. We call our land peaceful now; yet there are elements of strife at work. There are strangers here who do not love the home they have entered, but are diligently seeking its destruction. In many a terrible form sin is undermining our nation. Surely the daughters in this home ought to do what they can to sweeten and purify its life. All this evil must be checked. It must be replaced by the righteousness which Christ alone can give. Every motive of self-interest, of patriotism, of Christian love, urge

this work most of all upon those of us who must meet and suffer from these evils. This land is in our hands now. Christians have still power, by God's help, to preserve, purify and present it a righteous nation, exalted by God, the pride and security of its citizens and the glory of the world.

"Let not one of us, daughters and sisters in this great family, dare, or even wish to neglect our share in this task."—Home Mission Monthly.

## A PRACTICAL SUGGESTION.

Here is a good suggestion, and we pass it on to others:

This past year I have tried setting apart an hour on Saturday for missionary sewing with the regular work of the week training my little girls in this work. Though they have not as yet accomplished much, I am not discouraged, but think, if I persevere, they will grow into the habit gradually, and hereafter accomplish more than I can.

I have considered the idea of making an outfit for a child in a mission school, but have concluded that is too much to undertake as yet, as my hands are pretty full; but I thought I would venture to write you for direction, as you may have something that an individual might attempt. When my children are older I hope to be able to care for some child, to keep my heart young. L. W. S.

## OUR YOUNG FOLKS.

GRANDPA'S FARM.

BY M. EMMA JONES.

## CHAPTER II.

Right in the middle of the cornfield stood a man, a great big one—the biggest one they had ever seen. He wore a ragged blue coat and a white hat pulled down over his face. He held something in his hand which looked like a gun. He was pointing it right at the children.

They ran back to the house, screaming and crying. Every minute they grew more and more frightened, for they thought this dreadful man was crying and calling to "Grandpa!" grandpa?"

"What have you seen now?" said grandpa, as he walked out to meet the children.

"Why grandpa there is the awfulest man in your cornfield. He pointed his gun right at us, too."

"He is so big I guess he must be 'Jack the Giant' that Uncle John told us about. I tell you we run so he could not catch us," said Bennie. "And when we run, he cried just so loud and called you 'grandpa' grandpa'."

"Why that's my scarecrow. I dressed him up this morning. The crying and calling you heard was only the echoes of your own voices.

The children had never heard of an echo, nor a scarecrow before, so

grandpa went with them down to the field, where they could go up and examine the man. He was made of some old clothes, stuffed with straw, and then fastened to a pole.

"I wish," said grandpa, "that the crows were half as afraid of him as you were, then they would not come and pull up my corn."

The gun was nothing but a stick.

The children concluded he was called a "scarecrow" because he was put there to "scare-the crows."

Grandpa then explained to them the mysteries of the echo. He had one of the children call "grandpa," just once and then they listened and heard a voice say "grandpa." Again and again was it tried with their own names and the names of others and always did the name come back to them.

They were so delighted with the scarecrow, that they coaxed Uncle John into helping them make one the next day.

They stood him under the big beechnut tree near the swing.

When supper was called, Bennie was in the swing. His hat was left on the ground. After the moon came up, he went out to get it. He had forgotten the scarecrow. At seeing him in the dim light, he stopped suddenly, saying, "hey there! what are you doing there? you go away from my grandpa's. I'm not afraid of you."

Even if he was not afraid he kept stepping backward toward the house. He kept his eye fixed on the man all the time. He was afraid to look away for fear the man would dart at him.

When he got near the door Bennie heard him and said "Bennie don't you know that is our scarecrow?" Bennie was so teased over his scarecrow, that to this day he does not like the name "scarecrow." On the south side of the house was a beautiful river. The yard and garden—"truck-patch," grandma called the garden—sloped right down to the water's edge. The view was one of the prettiest.

One day Bennie and Binnie took off their shoes and stockings and waded in the cool branch. Did you ever do that? Didn't the cool water feel nice as it ran over the feet. Our brother and sister enjoyed it, too, very much. But the next morning they did not enjoy it. They both awakened with headache, sore throats and aching limbs and sneezing.

The sun was hot. They had to stay in doors all day. The morning seemed very long. They thought dinner would never come and what should they do?

They drew pictures on their slates, and made figures and letters, too. Then they put grandma's work basket in nice order. Still it was not dinner time.

(TO BE CONTINUED.)

The world is God's world, and all the nobleness in it is for those who can find and feel it.

## For Good Purposes.

Mrs. M. A. Dauphin of Philadelphia, is well known to the ladies of that city from the great good she has done by means of Lydia E. Pinkham's Vegetable Compound. She writes Mrs. Pinkham of a recent interesting case: "A young married lady came to me suffering with a severe case of Prolapsus and Ulceration. She commenced taking the Compound and in two months was fully restored. In proof of this she soon found herself in an interesting condition. Influenced by foolish friends she attempted to evade the responsibilities of maturity. After ten or twelve days she came to me again and she was indeed in a most alarming state and suffered terribly. I gave her a table-spoonful of the Compound every hour for eight hours until she fell asleep, she awoke much relieved and evidently better. She continued taking the Compound, and in due season she became the mother of a fine healthy boy. But for the timely use of the medicine she believes her life would have been lost." Your druggist has the Compound. \$1 per bottle.

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## TEMPERANCE.

THE BLACK FLAG HOISTED.

"This malign power has organized and massed its mighty forces for the conflict. It has raised the black flag, and proclaimed that he who will not swear allegiance to it, and thereby become particeps criminis in its work of destruction and death, shall politically perish. It has even drawn the assassin's knife, and lighted the torch of the incendiary, in order to inspire dismay in the ranks of its enemies. The time has therefore come when this issue must be met. Political parties can no longer dodge it if they would. Private citizens must take sides openly, for or against the saloon, with its methods and its results. Neutrality is henceforth impossible; indifference is henceforth a betrayal of the trust involved in citizenship. Let us, therefore, briefly inquire: What is the American saloon system? What are its relations to politics? By what right does it exist? How shall it be utterly destroyed? \* \*

"By the peculiar relation of political parties New York has become a pivotal State. The saloons rule the city, the city rules the State, and the State decides what shall be the ruling power of the Republic. We are, therefore, to all intents and purposes, a rum-ruled nation. We shall not be surprised at the ability of this organization to accomplish these results if we glance at its magnitude and resources. It claims to have in the United States \$1,000,000,000 invested in the business of making and selling liquors. There are at least 500,000 direct employees. Millions of poor miserable victims and camp-followers stand ready to do its bidding. It is supported and defended by the vicious habits, appetites, passions and prejudices of millions of our people. Its revenues are larger, and the percentage of profits far greater, as the statistics prove than are derived from all of our 140,000 miles of railroad. Is it any wonder, then, that such an organization, with such resources and such political alliances, has become the ruling power in many parts of the Republic, and that it boldly proclaims its purpose of supreme political dominion? I do not pause to describe the hideous character of its rule in our cities and towns, where it has full sway, for your own experience and observation will speak more eloquently on that point than any words of mine.

"In addition to its waste of property and productive power, and its relentless cruelty, the saloon is a dangerous enemy to the Republic. The home and the ballot are the very corner stones on which our free institutions rest; the very holy of holies behind the sacred altars of freedom. Destroy the one, or corrupt the other, and free government is a failure. The liquor sa-

loon aims its deadly blow at both. If the hopes of our fathers, and our own ambition for this great Republic are to be realized, we must protect and cherish the myriads of homes where children are daily taught those lessons of Christianity, liberty, justice and forbearance which alone will qualify them for the sacred trust of citizenship. Whatever else the liquor saloons have done, they have never made one happy Christian home, and never will. On the other hand, they have created unnumbered thousands of places, misnamed homes, where the seeds of disorder and anarchy are daily planted and nourished in the minds and hearts of the young. These desecrated homes are the primary schools in which are taught, by precept and example, the first lessons in disorder and crime, while the saloons themselves are the colleges from which the most dangerous order of criminals are graduated.—Senator Windom's address.

## RAILROADS AND TOTAL ABSTINENCE.

Your committee has corresponded with a large number of the great railway corporations with reference to their rules concerning the use of intoxicating drinks among the men in their employ. The importance of this subject may be indicated in some measure by a statement of a few railroad statistics. Although the census reports of 1880 are now much below the actual facts, yet even then there were in the United States 1,017 railroad companies, operating 87,881 miles of road. The total number of persons employed by these companies was 418,957, of whom 79,650 were train men.

The Chicago and Northwestern Railway; the Chicago, St. Paul, Minneapolis and Omaha Railway; the Fremont, Elkhorn and Missouri Valley and Sioux City and Pacific Railroad.—The above railways constitute, practically, one magnificent system, and own and operate or control nearly 6,000 miles of road, solidly constructed and splendidly equipped. The system traverses much of the finest portion of the Northwest. Starting from Chicago it has various main lines in Northern Illinois, Iowa, Wisconsin, the Upper Michigan Peninsula, Minnesota, Central and Southern Dakota and Northern Nebraska. Now it is gratifying to know that this great railroad system, viewing the subject from a business standpoint, and to secure at once the safety and comfort of its passengers, and the efficiency of its service in general, declares that "the use of intoxicating liquors as a beverage debar any man from entering the train or engine service of the company." This is unwritten law. It also refuses (as all other railroads which run into the State of Iowa do) to receive any intoxicating liquors (including alcohol, ale, wine, beer, spiritous or vinous and

malt liquors) for transportation into the State of Iowa, where such transportation would be in violation of the prohibitory law of the State.

Hon. John I Blair, of Blairstown, N. J., projected and built several of the railroads which are since consolidated into the Northwestern system, and he is still prominent in its management. His business prescience enabled him to forecast the wonderful growth of this vast region. With equal clearness he saw the factors which would be the most helpful to this growth, and the agencies which would most retard it. The railroad, the church and the school were co-operative agencies for building up the country. So he constructed the railroads, gave lots in town sites for churches, and often funds to help build them; and he has been one of the most liberal benefactors of education in the country. But Mr. Blair knew perfectly well that the drink traffic was inimical to the best interests of the country, and destructive of the home and the peace and prosperity of the community. Hence he commenced a "quarter of a century ago to make the States of Iowa and Nebraska temperance States" by a prohibitory clause in the deeds to the town lots. The Blair "Town-Lot and Land Company," placed the following clause in its deeds: "That no spirituous liquor of any kind, except for medicinal purposes, shall ever be sold upon said premises, and upon a breach of this condition, the said granters its successors, or assignees, may re-enter said premises, and hold the same as of their former estate."

An editorial in the Sioux City Journal says that "these lines of road, over one thousand miles long, have, through Mr. Blair, done more perhaps for temperance than any other cause." This noble and firm stand has done much toward popularizing prohibition in Iowa and Nebraska, and has, besides, contributed not a little to the safety of travelers and of railroad employes.

It is cause for grateful admiration when we see business sagacity and great wealth employed as promoters of sound and liberal education, and as breakwaters against the overflowing scourge of the-liquor traffic. For the former, Mr. Blair has long been widely known, but it is equally worthy of honor for the latter. "We honor him," writes the acting President of Iowa College, "for his generosity in building here a beautiful temple of learning for Iowa College. But he has done and is doing other grand things for our beautiful State. He knows by his shrewd, practical wisdom that nothing helps the growing towns and villages of our State more than to keep out or to banish the saloon."

The Pennsylvania system: "The use of intoxicating drinks while on duty is prohibited. Persons known

to use them in excess at any time, will not be retained in the service."

The Baltimore and Ohio system: "It is well understood by every one desiring to enter the service of this company that no drinking man can find employment or be retained in the service."—Report of the U. P. Assembly's Permanent Committee on Temperance.

## WITH A BOTTLE

Of Ayer's Cherry Pectoral at hand, one may feel comparatively secure against the various diseases arising from sudden changes of temperature, exposure to drafts and storms, and the inclemencies of spring and fall. "Of the many preparations before the public for the cure of Colds, Coughs, Bronchitis, and kindred diseases, there are none, within the range of my experience and observation, so

## RELIABLE

as Ayer's Cherry Pectoral," writes Thos. G. Edwards, M. D., of Blanco, Texas.

George W. Dick, of Newton, Mass., says: "Two years ago I took a severe cold, which, being neglected, was followed by a terrible cough. I lost flesh rapidly, had night sweats, and was confined to my bed. A friend advised the use of Ayer's Cherry Pectoral. I began to take this medicine, and, before finishing the first bottle, was able to sit up. Four bottles effected a perfect cure." \*

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## INDIANAPOLIS.

The Tabernacle and Second Churches are closed.

Rev. E. M. McMillen, of Franklin, is in Michigan taking his vacation.

Rev. G. L. McNutt, of the Fourth Church, preached in Frankfort last Sabbath.

Rev. J. A. Rondthaler is having a splendid time at Maxinkuckee. Dr. Reuben Jeffrey, of the First Baptist, who has been spending the last week at Maxinkuckee, says that Mr. Rondthaler is "the belle of the lake."

Rev. M. L. Haines, D. D., was called away last Sabbath to attend the funeral of his father, who had lived for years at Aurora, Indiana. In his absence, Rev. R. V. Hunter, of the Seventh Church preached at the First Church in the morning.

Rev. W. C. Covert, who has been supplying the Sixth Church for the summer, preached in the Seventh Presbyterian Church last Sabbath morning. The church building has again been anchored and services have been resumed.

Rev. J. A. Smith, pastor of the Frankfort Church, preached for the Fourth Church people last Sabbath. His sermons are said to have been bright and highly appreciated by the Fourth Church people. Mr. Smith gives promise of a life of large usefulness.

We call the attention of our readers to the advertisement of that well-known Institution, the Steubenville Female Seminary. We can heartily recommend it as a good and safe place to send our daughters where their characters and manners as well as their minds will be cared for.

"The Christian Hour" says that there is an ancient story in Germany ruthlessly fastened to Lotze. This learned professor is said to have recommended a pupil who was anxious to study theology to go to Prof. Dorner, for, he said, "Dorner knows all in heaven and all in hell; in fact everything except what goes on on the earth." There are a good many preachers with this trouble. We have met them. They are liable to gravitate about the seminaries; sometimes they wear titles. Not all titled men, however, are impractical. These preachers are of little use among the people. We heard of a preacher in our own State who would not read either the political or the religious newspapers. He claimed that he had the Bible and commentaries and some good old books that gave him as much reading as he had time for. It would be safe to presume that the Lord never called that man to preach the gospel. He mistook the voice.

I believe the first test of a truly great man is his humility.

An effort made for the happiness of others, lifts us above ourselves.



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4. Most healthful, fascinating exercise known.
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6. It is convenient: I do all my pastoral calling on my bicycle. It carries me to all parts of the city in an afternoon, and enables me in an emergency to visit families a long distance apart in brief space of time. To walk would be fatiguing; to ride is only pleasure.—[Rev. L. D. Temple, of Flint, Mich.]

7. Exercise we must, or lose our health. Exercise we cannot, most of us, in gymnasiums, public or private. Just here comes the bicycle.—[Rev. O. P. Gifford.]

8. It is healthful as exercise: I know of nothing better. It cures headache, aids digestion and insures sound sleep. Gymnastic exercise is drudgery to me; wheeling is the keenest of pleasures. It gives hardness to muscle, agility to the frame, a tone to every function.—[A Clergyman in the Detroit Christian Herald.]

9. Among the most successful pastors in Philadelphia, the following are enthusiastic riders of the bicycle: Rev. Wayland Hoyt, D. D., of the Baptist church; Rev. George K. Morris, D. D., and Rev. S. O. Garrison, D. D., of the Methodist church; Rev. J. C. Chapman, of the Reformed Presbyterian church; Rev. J. Henry Sharpe, D. D., Rev. C. C. Dickey, Rev. William L. Ledwith, Rev. William C. Rommel, and others of the Presbyterian church.—Southwestern Observer.

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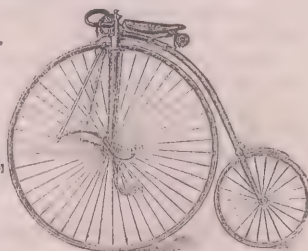
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SYNODICAL OR PRESBYTERIAL.

(Continued from fourth page.)

no inconsiderable reason for eight Presbyterian instead of one Synodical Missionary.

The question of expense must enter into our calculation. Fifteen hundred dollars and expenses means two thousand dollars at the most moderate calculation. Of course eight men at same rates would require much, but each of the eight would not necessarily need the one-half that amount, nor the one fourth. Each of the eight can live upon some field, of moderate financial ability, giving that field one-half his Sabbaths and the mission work the other half. He could do this for a salary of five hundred dollars from the home field and the same from the work abroad. The entire eight Presbyterian Missionaries would do their work with only twice the outlay of one Synodical Missionary. The one would require two thousand, and the eight but four thousand.

Each of the eight, living upon the territory to be traversed, could compass it at comparatively small outlay.

The eight Missionaries can be in constant correspondence with each other as to men suitable for vacant fields, or could meet together quarterly for consultation at some designated point. What a grand field for religious effort is this Hoosier State! What a grand spectacle would eight consecrated Missionaries present! What blessed results would accrue from their labors under the blessings of the Master!

Brethren, I may be prejudiced in this matter, but it is a prejudice born of some experience. My labors have not been in vain, although I could have held some fields together better if a neighboring Presbyterian Missionary could have been appointed to help me. Let us have eight Presbyterian Missionaries instead of one Synodical Missionary.

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# The Church at Work.

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DEVOTED TO THE INTERESTS OF PRESBYTERIANISM IN INDIANA.

VOL. 1.

INDIANAPOLIS AND VINCENNES, AUGUST 4, 1887.

No. 43.

## THE CHURCH AT WORK.

PUBLISHED EVERY THURSDAY.

THE ONLY WEEKLY PRESBYTERIAN NEWSPAPER IN INDIANA.

\$1.00 PER ANNUM.

EDITORS:

E. P. WHALLON, Ph. D., Vincennes.  
E. V. HUNTER, and G. L. WENNETT, Indianapolis.

Address all communications to

THE CHURCH AT WORK.

INDIANAPOLIS, IND., OR VINCENNES, IND.

## THE WEEK.

Gladiators have denied any intention of visiting America.

The cholera has broken out in Sardinia, and is increasing in Sicily.

Seven thousand teachers attended the Educational Convention at Chicago.

President Cleveland made two addresses at the Clinton Centennial July 13th.

Russia refuses to accept the election of Prince Ferdinand to the throne of Bulgaria.

The German societies of New York have organized to secure a modification of the excise and Sunday laws.

The Pennsylvania State Liquor League on July 13th, adopted resolutions denouncing the new License law and Prohibition.

Fully a score of people died in Philadelphia on Sunday, July 17, from the effects of the heat. The maximum degree of temperature was 100½ degrees.

Eight firemen were injured and \$800,000 worth of property destroyed by the burning of the Metropolitan Storage warehouse, New York, on July 16th.

An excursion train on the Grand Trunk Railroad collided with a train of oil cars at the Michigan Southern crossing in St. Thomas, Ont., on July 15th, and many lives were lost.

General Ferron's bill adding to the number of regiments in the French army and augmenting the strength of the companies in the present regiments was passed by the French Chamber of Deputies last week.

Natural gas experts are convinced, by recent experiments, that the northern limit of the Indiana gas field has been reached at Lafontaine, ten miles south of Wabash, where there is a daily flow of 11,000,000 feet.

A new Bulgarian Cabinet has been formed, and at their meeting on July 24 the Emperor of Germany and Austria will decide whether Prince Ferdinand shall be permitted to occupy the throne of Bulgaria.

The government receipts so far this month amount to \$10,693,567, and the expenditures, including nearly \$12,000,000 pension payments, to \$18,561,102, making an excess of the expenditures of \$7,867,535. It is estimated that the receipts during the remainder of the month will average \$1,000,000 a day and that the expenditures will be correspondingly large.

In the House of Commons, last week, the home secretary, Matthews, was roughly handled in debate for screening the police authorities of London in the matter of the arrest of a reputable young woman as an improper character. A vote resulted in the defeat of the government by 163 to 148. This action is tantamount to a censure of Matthews, whose resignation is expected.

Evidently this is going to be a good year for peaches, but a bad one for those who have to pay for them. The June drop has been so great that the crop is greatly shortened, but on the other hand this has a tendency to enlarge the fruit that does not drop, by throwing all the strength into it. So this summer's peaches are likely to be large, luscious and costly.

An increase in the corn acreage of the country over last year of about 1,500,000 acres, or 2 per cent., is estimated by the department of agriculture. The average condition of winter wheat is 95.7 per cent., and of spring wheat 79.3. Other average conditions are reported as follows: Corn 59, winter rye 88, spring rye 84.3, barley 82.8, oats 91, potatoes 91, tobacco 84, cotton 57.

An enthusiastic crowd of about 30,000 people gathered at the railway station in Paris Friday night to witness General Boulanger's departure for Clermont-Ferrand. Many buildings and newspaper offices were illuminated in honor of the popular idol. General Boulanger was accompanied to his new post by a number of detectives in the government service. An enthusiastic demonstration took place at Clermont-Ferrand upon his arrival.

## EDITORIAL.

What excuse can you give for running away from the prayer meeting.

"All at it and at it all the time" is a working motto good for any church and for all time.

Prayer meetings should be conducted with life and animation. Don't conduct your meeting this week as you did last week, my dear pastor. Be wide awake. Think up some new way.

The prayer meeting is for all. The professing Christian who can attend this service and will not is not interested in religion as he or she should be. The spirituality of such a one is at a low ebb.

If each professed Christian from this time on should be instrumental in the conversion of only one soul a year, it would be only ten years until the whole world would be converted to Christ. At the present rate of progress, taking everything into consideration, the world will be converted in about 10,000 years.

The whole world is to be converted. We are to "hasten the day" by earnest efforts and consecrated lives. "He shall not fail nor be discouraged," but He of whom this was said was the one who said himself, "My Father worketh hitherto and I work." If we would work more for Christ we would be more hopeful and more healthy Christians.

An attorney said to me the other day, speaking of one of the most prominent men in the State, with whom he had been recently associated in a long law suit, "He is the most prodigious, tireless workers I ever knew." Let no one presume to win success, in temporal or spiritual lines, without hard work. One may have gifts and graces, but he must get down to hard, practical, personal work. This is what will build up a church. "All at it!"

Are you a worker in the Sabbath School? Not posted? Well you had better enter a Bible class and study God's Word. Your example is worth something. Go to the Sabbath School for your own sake. You can learn something or else teach. Go for the sake of your family. It is inconsistent to send your children while you loaf all afternoon. Go for the sake of those who work in the school. They need your presence to encourage

them. Go for the sake of your neighbors. They are watching you. So is God. Go! Go!

There are scores of women in our churches who take no part in the missionary societies, who are as able to do so as those who do take part. Did your Savior believe in missions? Did Paul? Does the church? Do you? You dare not answer in the negative and make claims to both intelligence and religion. You cannot be intelligent and a good Christian and be opposed to the cause of missions. Then why do you not do something for them? Would it not be better for you to join the missionary society at once?

The good pastor is a good organizer. The secret of an interested congregation is twofold. The pastor is live, fresh, practical and in earnest. In the next place he knows how to put every person to work. There should be work for all if possible. In rural districts there will be many difficulties in the way, but the pastor should study methods, plans and people, and urge them to take part in the different services. Organize some new feature if it can be made to reach a class who have hitherto been drones or neglected.

We are to spend a whole year in the study of the Gospel of Matthew. What a grand opportunity for the careful study of the matchless life of Jesus Christ! And let us suggest that there is no way to study it so well as by committing it to memory. The whole Gospel can be readily laid away in the memory during a year. It would not be a great task. Thousands of young people and children ought to do this. Encourage them to do it. Pay them for it. Give them prizes for it. Stimulate them in any proper way. There is no greater blessing you can confer on your child than to encourage him to commit to memory the very words of the Word of God.

When Christ foiled Satan in the wilderness, He did it with "the Sword of the Spirit, which is the Word of God." That word He had hid in His heart. He did not need to get out a Scripture roll and a concordance to look up an appropriate passage for an answer. He had it in His Heart and on His tongue. That is the way to use the Bible. When one needs a sword it is a good thing to find it in the scabbard hanging from his belt, and with the hilt within ready grasp of his right hand. A sword

is not to be kept always in an armory. So there will be thousands of times when you will need God's Word when you have no Bible nor Concordance handy. Learn it. Make it a part of your very life. Then you can use it. Know more of God's Word. Get it "by heart."

Rev. D. S. Gregory, D. D., ex-President of Lake Forest University, replies in the August number of the Homiletic Review, to an article published in the same Review some months since, by the late Mark Hopkins. Dr. Gregory takes the strong ground that God's will is the ultimate right and that the supreme end of all ethical action should be to glorify God. He takes this position rather than the one that man may seek blessedness and happiness for its own sake. God is above conscience. Blessedness will attend him who takes God's will as his rule of action. But he must not seek that blessedness as his highest motive. It is right to be happy, but it is a higher kind of service, and, indeed, the highest service, to do God's will. The happy condition of the creature will take care of itself. That is a result, not the end. It strikes us that Dr. Gregory has the best of the logic.

The feeling that restriction must be put upon immigration continues to grow, and is showing itself in many directions. It is not because there is a wish to keep the United States from filling up, but the character of the immigrants is becoming so undesirable that thoughtful people see a peril to many, if not all our country's interests in their unchallenged coming. Ocean rates are low, the foundations are loosening in the older countries, the tide of travel this way is strong, and the romance of a free and bountiful country makes powerful appeals to the imagination of the people. Hence they come, the bad as well as the good, and there is a rising desire to adopt some plan which shall keep the former at home.—The United Presbyterian.

I compare patience to the most precious thing that the earth produces—a jewel. Pressed by sand and rocks, it reposes in the dark lap of the earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the deep night; but, when liberated from the dark prison, it forms, united to gold, the distinguishing mark and ornament of glory—the ring, the scepter and the crown—said the wise Hillel. Its end and reward is the crown of life.—Krummacher.

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## SUNDAY SCHOOL.

## THIRD QUARTER.

## LESSON VI.

AUGUST 7, 1887.

Jesus in Galilee.

MATT. 4: 17-25

(Commit to Memory vs. 18-20.)

Script.—17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

School.—18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22. And they immediately left the ship and their father, and followed him.

23. And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

## HOME READINGS

Monday	.....	Matt. 4: 12-25
Tuesday	.....	Luke 4: 14-31
Wednesday	.....	Luke 5: 1-14
Thursday	.....	Mark 1: 14-22
Friday	.....	John 1: 28-51
Saturday	.....	John 4: 43-54
Sunday	.....	Ps. 103: 1-22

Time.—Spring and summer of A. D. 28; more than a year after our last lesson.

Place.—Galilee; especially near the sea of Galilee.

Rulers.—Tiberius Cæsar, emperor of Rome (15th year.) Pontius Pilate, governor of Judea (3d year.) Herod Antipas, ruler of Galilee (32d year.)

Parallel Accounts.—Mark 1: 14-22; Luke 4: 14, 15 and 5: 1-11.

Interpreting History. From February, A. D. 28. Recorded chiefly in John 1: 19 to 5: 47, and in Matt. 4: 12-16; Luke 4: 14-32.

## CATECHISM.

Q. 33. What is justification? A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

## HELP IN STUDYING THE LESSON.

17. From that time.—When Jesus left Judea on account of the imprisonment of John the Baptist in the castle of Machærus, March, A. D. 28 (Matt. 4: 12; 14: 3-5), and went again to Galilee. Repent.—Change your mind and your conduct, turn from sin to God. The kingdom of heaven.—The kingdom whose source is in heaven, whose laws are those of heaven, the members of which are fitting for heaven. This kingdom was near in Jesus Christ.

HOW WAS THIS A REASON FOR REPENTANCE? (1) The new kingdom furnished larger and stronger motives for repentance. (2) It gave more and greater helps to repentance. (3) It brought the assurance of forgiveness to those who repented. (4) It placed before men a definite occasion for repentance. (5) It awakened the conscience.

18. And Jesus, walking by the sea of Galilee.—And preaching to the crowds of people while sitting in Peter's boat (Luke 5: 1-9) *Saw two brethren.*—He had met them and convinced them that he was the Messiah, more than a year before (John 1: 35-42). 19. Fishers of men.—Those who bring men from the state of sin into the kingdom of heaven.

FISHERS OF MEN. (1) The fishers are Jesus and his disciples. This is

the work of every disciple. (2) The sea is the evil world. (3) The Gospel, with all its attractions and means of gaining souls, is the net. (4) Eternal life in the soul, here and hereafter, is the shore. (5.) Great skill, patient toil, watchfulness and care are necessary. "The successful use of the hand-net requires in the fisherman," says Dr. W. M. Thomson, "a keen eye, an active frame, and great skill in throwing. He must, too, be patient, watchful, wide awake, and prompt to seize the exact moment to throw." But all these may be acquired by practice and perseverance. (6.) There is an implied promise as well as an illustration of abundant success.

21. James—John.—Cousins of Jesus, for Zebedee's wife, Salome, was the sister of Mary, the mother of Jesus (John 19: 25). 23. Synagogues.—Places for religious worship, like our churches.

24. Torments.—Painful diseases. Those possessed with devils or demons. Whose body and mind had been yielded up to demons, causing them to become raging maniacs, and otherwise disordered. Palsy.—Paralysis. 25. Decapolis.—(Ten cities,) a country east and southeast of the Sea of Galilee, which includes ten cities.

NOTE. We here find four fruits of the preaching of the Gospel. First fruit—moral and spiritual good. Second fruit—an intellectual awakening. Third fruit—physical and worldly blessings. Fourth fruit—great numbers of followers.

NOTE 1. These were most difficult cases of disease to heal. 2. No natural causes can possibly explain these manifestations of Christ's power. 3. His miracles, too, were characteristically unlike the acts of a necromancer. He never shrouded them in mystery; he cured in his own name (Matt. 8: 3), in open day, and before all the people (Mark 3: 2-5; 9: 25), by a word (Mark 3: 5), a touch (Matt. 9: 29), a command (John 5: 8). 4. The miracles were, both in manner and in matter, worthy of the Son of God.

## THE OBJECT OF THESE MIRACLES.

1. They are the natural accompaniments of a divine being. He that is able to speak divine words will be able to do divine deeds. 2. Hence they were proofs of his divine mission. 3. They were signs, not of power only or chiefly, but of the love, tenderness, pity, which were the true marks or "notes" of the kingdom of heaven. 4. Restoration to outward health was at once the pledge that the Son of Man had not come to destroy men's lives, but to save them.

## PRACTICAL SUGGESTIONS.

I. The first duty of man is to repent.

II. There were never so many reasons for repentance as now, when Jesus has shown the evil of sin, the love of God, and the forgiveness of God, and has sent the Holy Spirit.

III. Jesus honored labor by calling his first ministers from scenes of toil.

IV. Faithfulness in daily labor prepares us for spiritual work.

V. We should learn from fishermen to be patient, and skilful, and to attract rather than to drive men to Jesus.

VI. We should all be followers of Christ.

VII. We should all be fishers of men. VIII. The Gospel saves both body and soul.—The S. S. Quarterly.

During the last fourteen years the number of Protestant churches in Madagascar has been increased by nearly seven hundred, making a total of twelve hundred; all of them are quite self-supporting. The number of communicants exceeds eight thousand.

## OUR YOUNG FOLKS.

## CONVERTED BY A MOTHER'S PRAYERS.

One lovely Sabbath morning eight young law students were strolling along the bank of one of the tributaries of the Potomac river. They were going to a secluded spot in a grove to murder the precious hours in playing "whist" and drinking wine. Each of them was the son of a praying mother. As they were sauntering along and amusing each other with idle jests, the court-house bell, used for calling the people to the house of worship, commenced to ring. Although fully two miles away it sounded in the ears of these thoughtless youths as plainly as if it were on the other shore of the narrow creek.

Suddenly one of them stopped, and told the writer of this narrative that he would go no farther, but that he would return to town and go to church. Then the writer shouted to the other six, who were a short distance ahead: "Boys, come back here; George is getting religious. Come, we must assist him. We must baptize him by immersion in water." Speedily we all surrounded George, and told that only by going with us could he save himself from a cold bath. To which, in a calm, soft but earnest tone of voice, he replied: "I know very well that you have the physical ability to put me into the stream and hold me there, even till I am drowned; and, if you choose, you can do so without my showing any resistance, but before you do it I have a few words to say. You all know that I am nearly two hundred miles from home, but you do not know that my mother is a helpless, bed-ridden invalid. I cannot remember ever having seen her out of bed; and I never did see her out of her room. I am the youngest of the family. When my father concluded to send me here (he having been a life-long friend of our preceptor, who charges nothing for my tuition), he could scarcely prevail upon mother to permit my leaving her. At length, after many prayers and the necessary preparations for my departure from home were speedily made. My mother never spoke to me upon the matter until the morning on which I left for the East. Then, after I had eaten breakfast, she sent for me and asked if I had everything ready and properly packed. I told her that all was completed, and that I would be off as soon as the stage came for me. Kneeling beside her bed at her request, with her loving hands upon my head, she prayed for me. Many and many a night since I have dreamed the whole thing over. It is the happiest recollection in my memory. I believe that to the day of my death I will be able to repeat every word of that prayer. When she ceased praying she spoke to me thus: "My precious son, you know

not, indeed you can never know the agony of a mother's heart when parting forever from her last born, to her still a babe. When you go forth from the home of your nativity, to pursue the profession of your choice, and of your dear father's choosing as well, for the last time this side the grave, look upon the face of her who loves you as no other mortal does or can. Your father is not able to pay your expenses home during the two years of your course of study. I cannot possibly live so long as that. The sands of the hour glass of my feeble existence have nearly run out. In that distant and strange place to which you are going, there will be no loving mother to whom you can apply for counsel when assailed by temptation. You must, therefore, while a boy, learn to say No, when urged to do wrong. I cannot be with you, but I will daily commit you to the care of God, who is every where present, beholding your evil acts as well as your good deeds. Every Sabbath morning from 10 to 11 o'clock I will spend the hour in prayer for you. Where-golden, the unspeakable gift which each new day offers to you.—Far-rar.

ever you may be during this blessed hour, when you hear the church bell ringing for the assembly of God's people, let your thoughts carry you to this chamber of death, where your dying mother will be agonizing for you in prayer. Commit to memory the eighth, ninth and tenth verses of the first chapter of Proverbs. Kiss me farewell. Now, the last words you ever hear from my lips are, in the language of Solomon, 'My son, if sinners entice thee, consent thou not.'

When George had finished all were weeping. Involuntarily we opened the ring we had formed around him. He had stood up for the right against heavy odds, and we admired him for doing that which none of us had the courage to undertake, to break away from wicked companions and go to church. He led off without a word and we silently followed. Without either one knowing that the other had done so too, each of us managed to throw his cards and flask into the creek, so that by the time we reached the church every pocket was emptied of its former contents. Never again did that little company play any games on the Sabbath. Six of the number have gone to their long home, each a Christian. Only two of us are yet living—George, an able lawyer in Iowa, and the writer of this incident. Both of us have been church members for many years.—Reformer and Free Press.

Each day, each week, each month, each year, a new chance is given you by God. A new chance, a new leaf, a new life—this is the

The sunshine of life is made up of very little beams, that are bright all the time.—Aiken.



## OUR BOARDS.

## FOREIGN MISSIONS.

The Rev. Dr. Hunter Corbett, missionary in Chefoo, China, recently occupied the pulpit in the First Presbyterian Church, Wichita, Kansas. At the close of his interesting address a collection was called for, accompanied by the statement that \$135 was needed to carry on this missionary work. When the collection was counted it amounted to \$1,633; and after the evening services at the same church another collection was taken up, the morning and evening collections together aggregating \$2,136.87. Dr. Corbett says this gift has not been equaled anywhere in the United States.—Exchange.

The common, modern understanding of the great commission, commanding that the Gospel shall be preached in all the world, confines the duty to foreign mission labor, almost to the neglect of the heathen that are at home. But rightly interpreted, it enjoins earnest effort to reach those who are near us as well as those who are in other and distant lands. Very timely are these words of exhortation: "Wait for no ordination. Ask permission of no church or council. Confer not with flesh and blood at all; but go ye in the divine right of your priesthood unto God, and declare to the unbelieving heathen souls about you the things of the Spirit which ye do know. Why this waste, this awful waste? Lawyers skilled in addressing juries, skilled in marshaling arguments to overcome prejudice and win assent, politicians who move and lead thousands of their fellow-men, physicians accomplished in the delicate arts of personal address, shrewd, thoughtful business men accustomed to study the motives that carry in the practical decisions of life, a host of cultured, godly women, who move as queens in the social world, who reign in the home, whose deft and subtle ministry find the hidden avenues of the soul, the thousands of faithful men and women who are loved and trusted and honored by their fellow-men, these all sit in our churches, mute and with folded hands, feebly crying, 'Oh that we had more Christian workers, more evangelists, and theological students, and lay-preachers and what not, to send out to these perishing masses!' In the name of my Master, I cry to you—and would that I had the voice of a trumpet—go ye, go ye, preach the gospel to every creature."—Baptist Weekly.

A private letter from Mexico reports what seems to have been an attempt to assassinate the Rev. J. W. Buller, the well known Methodist clergyman attached to the Methodist Mission in the City of Mexico. While riding recently in a railway car a bullet, apparently aimed at him, passed through the window of the car, and would un-

doubtedly have struck him had he not a moment before slightly changed his position. The same writer, who has been a long resident in Mexico, and is well qualified to express an opinion, also writes: "It is a truth that a Protestant missionary's life is not safe if he is known, save in the larger cities and a few other places."

Twenty years ago the Gospel was not allowed to enter Spain. Now there are between 10,000 and 12,000 adherents to the evangelical churches.

Some of the ignorant natives of India regard the postal institution as absolutely miraculous. In certain places the letter-boxes are worshipped. A native will take off his shoes on approaching the wonderful box, and go through his devotions before putting in the letter, and on retiring will leave a little propitiatory money-offering. Another will sometimes, after throwing in his letter, call out in a loud voice the name of its destination, that the great spirit who inhabits the box may know it.—L'Evangeliste.

Japan has just given its first missionary student to the Bale Mission. Geuso-Igutsi was instructed and baptized (John) in China. The missionaries who have had opportunities of closely observing him, have great confidence in him. It was in 1874 that Buddhism ceased to be the State religion. Since that time the number of Buddhist priests has fallen from 240,000 to 50,000.

General Lew Wallace (author of Ben Hur, and late Minister to Turkey,) in a recent speech at Brockton, Mass., bore the following testimony to the American missionaries in Turkey: I have often been asked, What of the missionaries of the East? Are they true, and do they serve their Master? And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. I personally know many men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, Herrick, Dwight, and others, spring up in my memory most vividly. Their work is of that kind which will in the future be productive of the greatest good: They live and die in the work. One I know has been in the work fifty years. They are God's people, and they should be remembered and sustained by us."

## PROGRESS OF INDIAN EDUCATION.

Eleven years ago Congress appropriated \$20,000 for the education of Indian children. The experiment was a success. Now the government is appropriating over \$1,000,000 a year for the education of Indian children. But why not \$5,000,000 a year? The government owes it to the tribes. It

owes the Sioux alone over \$4,000,000 for school purposes. There are about 12,000 Indian children in school. There are about 40,000 who have no school to attend.

If we did not owe the Indians a dollar, still we should provide for the education of their children. But we do owe them, and it is unwise, dishonest and inhuman to have a treasury literally overflowing with money and refuse to pay an honest debt when the funds would be used to such good purpose.—Council Fire.

## HOW TO GET FAITH.

I hear a great many people say, "How am I to get faith? I would come to Christ but I don't know how to get faith."

It would take months and years to get that. Now, I was a long time getting faith. I was anxious to work for the Lord, but I wanted faith. I wanted to get faith but I went about it in the wrong way. I prayed for it but did nothing else. That ain't the way to get faith—to pray for it and neglect the word of God.

The way to get faith is to know who God is, and I never knew a man or woman that was well acquainted with God that wanted faith. Some one said to a Scotch woman, "You are a woman of great faith." "No, I am a woman of little faith, but I have a great God."

Now, would you just turn a moment to the twentieth chapter of the Gospel of John, and the thirty-first verse: "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Now the whole Gospel of John was written for one purpose. John took up his pen and he wrote the gospel that we might believe that Jesus was the Son of God, and that believing we might have eternal life.

So, instead of praying for faith, let us study the word of God and get acquainted with the God of Israel, and then we will have faith in him. You can't find a man or woman that is acquainted with God, but that has strong faith in God.—Moody.

## NEVER SING AGAIN.

A gentleman riding with his family in the country saw a beautiful bird. His son, about four years old, noticed and watched it with great interest. The father thought he would gratify him still more by a nearer view of its plumage, and leaving his carriage, raised his gun and shot it.

His little boy with eyes swimming tears exclaimed, as he brought it to the carriage door, Father, that bird will never sing again!"

That father says he has never had the heart to shoot a bird since.

Remember, boys, if you exercise your skill in this way, you destroy one of God's creatures, and hush a song that is praise to its maker.

There are too classes of men in the clerical profession—there are the men who sustain the pulpit, and the men whom the pulpit sustains.—Dr. Austin Phelps.

Hope is like the wing of an angel soaring up to heaven, bearing our prayers to the throne of grace.—Jeremy Taylor.

It is not so much a question of measure as of inward life and individual conviction.—Atwood.



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## THE CHURCH AT WORK.

EDITORS:  
E. P. WHALLON, Ph. D., Vincennes.  
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H. S. BONSIB is our Field Agent.

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## OUR CHURCH LITERATURE.

This has been a fruitful theme for discussion before the General Assembly for a number of years past. The interest culminated in the appointment of four efficient officers by the late Assembly at Omaha. It is the general opinion that Rev. Dr. Cravens will make a good Secretary. Rev. Dr. Miller, who is now editor-in-chief, has given our literature an excellence that it never before attained and has made it more acceptable than ever to the church at large. It is with pride and pleasure we notice the excellent system of our Sabbath School work through the efficient management of Rev. Dr. Worden, Secretary. Mr. John A. Black's efficiency as business manager is seen in the bringing through of the Board's great work without deficit, in the beauty and accuracy of its books and periodicals, and withal the very low price at which this excellent literature is published. With such men as these in the management of this right arm of the church's power, we may expect great influences for good from this Board in the future.

The Synod of Indiana at its last meeting "called attention to the fact that perhaps in no other way can the benefactions of the church do so much good as the distribution of printed matter all over the Synod." Also the request was made "that the churches increase their gifts to the Board in view of its usefulness and greatness," and "that our Sabbath Schools be urged to purchase and use the publications of the Board." We trust that these wishes of our higher judicatory have been complied with. The church can succeed through her various Boards only by the hearty sympathy and support of her loyal subjects.

The Synod of Indiana is doing reasonably well in supporting her own Board of Publication. Her schools have purchased and used during the year past, 19,000 Westminster Teachers, 500,000 Lesson Leaves, 36,000 Visitors, 168,600 Sunbeams, 38,000 Quarterlies, 32,400 Forwards, 36,000 Stars. Total, \$28,000.

Now, if we consider the books that are sold and donated, and the

periodicals distributed throughout the entire church, we may in a measure appreciate the great work of the Board of Publication. Is it not a pleasant work to contemplate as against the millions of pernicious literature thrust in the way of our children to poison their minds, corrupt their lives and ruin their souls. Just as we sow the seed, so may we expect to reap the harvest. Sincerely yours, WM. A. PATTON.

## EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 11.

Camp meetings grew naturally out of the sacramental occasions described last week. To entertain the multitudes that attended from a distance was a heavy tax upon the hospitality of the families who lived near the churches. Especially was the labor hard upon the women of those households. The almost continuous services left little time for cooking and family cares, and it required much previous preparation, dexterity and hard labor on the part of the women to attend all the meetings. Somehow they did it, however—few if any ever being absent. Some of the more distant families came in their covered wagons, in which they had moved from older States, bringing their provisions largely prepared. They would kindle a fire by a log or stump, make their coffee, eat their meals, and sleep in their wagons. Some stretched tents or made rooms of poles and canvas and entertained their friends on the ground. This was found so much less trouble than to hurry home and spread tables and get back for services—to many impossible—that gradually campmeetings were introduced. I have often heard my mother say she could feed and sleep with less labor double the number of people in our tent on the camp-ground that she could at home, and then she could always be ready for the services. Campmeetings are of Presbyterian origin. "Methodists stole our thunder," as ministers who have passed away used to say. They did not adopt the quiet, orderly way of Presbyterians however. Each, as seemed to them, best conducted their meetings. The great usefulness of these meetings in early times was unquestioned. It was the easiest way to gather the multitudes and entertain them. On my father's farm not far from the church, close to a spring and abundance of water, in a dense beech grove, large tents of boards, as they were called, were erected on three sides of a large square piece of ground. In each of these tents from one to four or five families would "camp" together. Across one end of the tent straw a foot or two deep was thrown on the ground and sheets spread for beds. Above this, on boards arranged for the purpose, was another bed of straw. Pillows

and bedding made the sleeping comfortable. In one tent the men slept, in the next one the women, or, in some large tents, there were two apartments—one for men and the other for women. The cooking was largely done at home before coming to the grounds, but fires were kindled outside the grounds against logs arranged for the purpose, where coffee and tea were made and old ladies could light their pipes and smoke—men, too, I may say, for the use of tobacco was quite general among older people. Even in those times, however, there was a strong sentiment against its use and nearly every smoker had a tale of disease or the prescription of a physician to justify the habit in his or her case. Only a few would say they loved it and saw no harm in it.

The tables of plank on frames or pegs driven into the ground were also on the outer side of the encampment, so that the attention of worshipers might not be called away from spiritual things to eating and drinking by seeing preparation. The grounds were generally, as at my father's and New Albany, on a hill, the unoccupied side of the square being the highest and the "preachers' stand" on the lower ground, on a line with the tents and opposite the open side. A huge shed on great logs placed on end in the ground stood directly in front of the stand, so that in case of rain the people might be sheltered. The whole square inside the tent was covered with rough seats—boards laid on logs arranged for the purpose. Under the shed and near the stand there were seats with backs to them which served to attract worshipers early, not only that they might have more comfortable seats, but a good position for hearing the Word preached. The preachers' tent stood directly behind the pulpit stand. Here they slept, talked, studied, and met inquirers. I have thus briefly described the Presbyterian camp grounds as I saw them in my youth. At first they had no sheds and the structures for tenting were rude and temporary, and so continued in other denominations to a comparatively recent date. But I must defer until another paper a description of camp meeting services and their results.

## FORGIVEN.

The Christian religion is fraternal. Its primitive disciples saluted each other with a holy kiss, the Oriental symbol of brotherhood. The symbol was no unmeaning sign, for each disciple held his property under a mortgage of charity. Almsgiving was a grace, for all were brethren. He who lacked this was not compelled to assume it, because there must be the willing mind before there could be the gracious deed. He was made to feel that his grasp was higher than his reach.

Is this spirit of fraternization, the logical outcome of the Christian faith, dead? Does the sentiment of brotherhood now triumph over conventional station? What is the reply of this story?

Not a great many years ago an English earl wounded his foot while cutting down a tree. It was a severe wound, and not attended with danger to life. But the best medical skill had brought him through the worst, and the wound was rapidly healing, when, one day, an awkward footman let fall a heavy book down upon the wound.

The fall undid the healing, opened the wound afresh, and brought on a last state worse than the first. Gangrene set in. The earl, a young man, heard from his physician that he must die in the vigor of his days.

But the saint within him was more powerful than his love of life. Sending for the rector of the parish, he asked that the sacrament of the Lord's Supper might be administered to him and at the same time to the footman.

The man was brought into the sick chamber, and the dying nobleman, seeing the servant's grief, spent the most precious moments in persuading him not to grieve for his involuntary homicide. Then there was a "holy communion" between master and servant, ending with a prayer that says, "Forgive us our debts, as we forgive our debtors."

Every circumstance recalled the "Last Supper"—the shadow of death, the forgiveness of injuries and the sentiment of brotherhood.

To such a spirit death was peace—Youth's Companion.

Every one knows for what his excellence will serve, but no one ever will consider for what his worst defect might serve.—Robert Browning.



The Presbyterian Encyclopaedia was published about two years ago at ten dollars. The editor of this paper has one for which he paid ten dollars and he would do it again any day rather than be without it. We propose to make to our subscribers a

## PRIZE OFFER

of this Encyclopaedia. Any one sending us ten new names and ten dollars, before the first day of September, will be entitled to and will receive, post-paid, a beautiful \$10 copy of this great work. You get the papers free or the book free, whichever you choose.

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## SYNOD OF INDIANA. UNEMPLOYED MINISTERS AND VA- CANT CHURCHES.

Ministers seeking churches in Indiana can correspond with the Chairmen of the Home Mission Committees of Presbyteries who compose the Committee of Synod.

Rev. John A. Campbell, Presbytery of Crawfordville, at Ft. Wayne, Ind.  
Rev. R. S. Goodman, Presbytery of Fort Wayne, Kendallville, Ind.  
Rev. J. Williamson, Presbytery of Indianapolis, Greenwood, Ind.

Presbytery of Logansport.  
Rev. G. A. Little, Presbytery of Muncie, Muncie, Ind.

Rev. W. L. Austin, Presbytery of New Albany, New Albany, Ind.

Rev. B. Condit, Presbytery of Vincennes, Terre Haute, Ind.

Rev. A. T. Rankin, Presbytery of Whitewater, Kingston, Ind. A. T. RANKIN,  
Chairman Com. H. M., Synod of Ind.

### HOME MISSION APPOINTMENTS.

April.—Rev. T. N. Todd, Edinburg; Rev. J. A. Campbell, Terhune; Rev. J. T. Hott, Decatur; Rev. J. DeLamater, Sharon and Laconia.

May.—Rev. H. A. Sawyers, Waterloo; Rev. J. Williamson, New Pitsgah; Rev. K. Duncan, Rensselaer; Rev. J. B. Fowler, Winchester; Rev. J. S. Craig, Hopewell; Rev. T. Nield, Carlisle and Pleasantville.

June.—Rev. G. W. Telle, Walnut Ridge; Rev. W. A. Ervin, Aurora; Rev. J. H. Eschmeyer, Shelbyville, German; Rev. F. C. Hood, New Castle; Rev. E. E. Clark, Cambridge City.

RENSSELAER.—We are glad to hear of a recent addition of 27 members to this church. It has been feeble for a long time, but has taken an advance under Bro. Duncan. He returns to the Seminary this fall.

MONON.—Rev. S. C. Dickey preached here on July 3d and ordained and installed 3 elders and 2 deacons. The church is for the present supplied by Mr. Schuyler Spencer. The church needs and desires a permanent pastor.

ROCHESTER.—This church is prospering under the care of Rev. T. G. Smith, who has been here about two months. The foundation of a new church is to be laid this fall and the church built next year. Seven members were added at the July communion.

RUSHVILLE.—I go, Aug. 8, to Turkey Lake for a month. My address will be Cromwell. Yesterday morning and evening had my house packed, hot as it was. Things are flattering—prayer meetings splendid and full of interest. Praise the Lord. W. H. SANDS.

PLYMOUTH.—The church now vacant since the removal of Rev. E. P. Thompson to Idaho Springs, Col., is not idle. They are building a neat church to cost about \$8,000 which will be completed in about two months. In the meanwhile they are worshipping in the German Lutheran church.

BROWN CO.—Rev. Francis Linn of Wabash, has been with the churches of Nashville and Georgetown for a couple of weeks or more, preaching thirteen sermons and receiving four persons into the Nashville church. We understand

these churches are thinking of making out a call for Bro. Linn.

DANVILLE.—At communion last Sabbath five new names were added to the roll. Rev. N. S. Dickey preaches there every Sabbath morning, and to the Olive Street Presbyterian Church of Indianapolis every Sabbath evening. Rev. Dr. S. E. Wishard preached at Danville last Sabbath, delivering his lecture on Mormonism in the Court House yard at night.

PERU.—Peru now numbers 251 communicants. Fifteen years ago there were 245. It has for many years been second only to Wabash in Muncie Presbytery. Rev. Leon P. Marshall has been very successful in his work here. During the last year 13 have been added to the church; there have been 17 baptisms; \$299 have been contributed to benevolence and \$2,329 to congregational purposes.

MAXINKUCKEE LAKE.—I came here in the old fashioned way—not the oldest fashion—as Paul went, “on foot”—or as the pioneer did on horse back, but in my buggy—a beautifully hot drive of two days, and I’ll stay here a short time. I think the refreshments of air, &c., nearly as good as several hundred miles further north. Bro. Rondthaler gave a large congregation a suitable sermon yesterday. Aug. 1, 1887. JNO. M. BISHOP.

MONTICELLO.—Mr. Dickey is taking his vacation “camping out” within call of his church field. Rev. J. M. Belding, of Pullman, Ill., preached for him on July 10th. Mr. Judson Arrich is supplying the Winamac and Center churches. Mr. Schuyler Spencer is preaching at Monon and Tassinong. Mr. Dickey edits a church paper called “The Church Gleaner,” bright, clean, newsy, and attractive. We are glad to glean from its columns some fresh church news.

TERRE HAUTE CENTRAL church is the largest church numerically, in Vincennes Presbytery. Its present membership is 392. There have been 24 additions and 12 baptisms during the past year: \$383 have been contributed to benevolence and \$3,574 to Congregational purposes. Rev. Geo. R. Pierce has done a good work and is highly esteemed for his works and words’ sake. The church has a debt of a few thousands of dollars, which will soon be removed.

CROWN POINT.—The church here is prospering under the pastorate of Rev. E. Smith Miller. The membership is not large, and yet the church is quite energetic. The women of the church have done a great deal of very efficient work. They have raised the money that paid for their \$6,000 church and \$2,000 parsonage, and are almost entirely out of debt. The ladies constitute the real working force of the church, in finance, prayer meeting and Sabbath school. Such elect ladies are worthy of “double honor.”

FORT WAYNE FIRST is the leading church of Fort Wayne Presbytery. Dr. Moffat, their pastor, has been with them for nearly twenty years. They have recently erected one of the finest church edifices in the state, if indeed there be one so well adapted for church work. The present membership is 425. During the past year there have been 33 additions and 15 baptisms. Notwithstanding the fact that they have raised during the year \$21,082 for congregational expenses, they have also given to benevolence the sum of \$2,995.

WABASH.—Wabash is the leading church of Muncie Presbytery, and has been so for perhaps 20 years with Peru always a close second. Fifteen years ago Wabash had 261 members. Now it has 295. During this time they have had large and constant additions under their beloved pastor, Rev. Charles Little, D. D. Such has been the emigration and death loss that the church does not number many more than at the opening of his pastorate. During this pastorate their beautiful and commodious church building has been erected. During the last year there have been 13 additions, and 16 baptisms. There have been \$925 contributed to benevolence and \$2,500 for congregational expenses during the year.

SEYMOUR, IND., July 27, '87.

### EDITORS CHURCH AT WORK.

Dear Sirs: I send you a copy of some resolutions of the Presbyterian congregation on the occasion of accepting resignation of Rev. M. E. McKillip as pastor.

Mr. McKillip was called to the pastorate of this church a little less than two years ago and has labored earnestly and successfully in elevating the standard of Christian living among officers and people. His influence has been strongly felt in the community. The kindest feelings and best wishes of all follow him and his family.

Respt. H. C. MONTGOMERY.

FIRST PRESBYTERIAN CHURCH, Seymour, Ind., July 24, 1887.)

WHEREAS, This congregation have heard with deep regret the statement from Rev. M. E. McKillip that, on account of the state of his health and by the imperative advice of his physician, he must rest for a time from his ministerial labors, and whereas, at his request, we accept with great reluctance his resignation as pastor of this church, with the earnest and prayerful hope that it is for his own personal benefit. Therefore be it

RESOLVED, 1st, That this congregation desire to express their highest regard for Mr. McKillip as pastor, brother, friend, and testify to the earnest and self-sacrificing spirit in which he has done his work.

2d. In this affliction, which in the providence of God he has been called to suffer, he has our deepest sympathies and earnest prayers for complete restoration to health and renewed work in the church.

3rd. That a copy of these resolutions be furnished to Mr. McKillip, and to the local and church papers for publication.

## RELIGIOUS NEWS.

Memorial tablets have been put on the houses in Paris in which Mirabeau died and Admiral Cocligny was murdered.

Rev. E. T. Baird, D. D., of the Southern Presbyterian Church, died recently, and in his death that church has sustained a deep loss.

Forty-one new members were added to the Third Presbyterian Church in Chicago, Ill., (Rev. Dr. Withrow's), at the July communion.

The Rev. Charles W. Nevin, of the last class in Princeton Seminary, has received a unanimous call to the Presbyterian Church, Riverport, N. J.

The Baptist Church in Sing Sing, N. Y., which has for some time been without a pastor, has extended a call to the Rev. Dr. J. Selden Kennard, of Chicago.

Rev. S. M. Johnson, who for the past five months has supplied the pulpit of the Central Presbyterian Church, Denver, Col., may now be addressed at Hopkintown, Iowa.

Fourteen thousand openly professed Protestants belong to the sixty Protestant organizations in Spain. It is just eighteen years since the first Protestant chapel was opened in Madrid.

At the communion service on Sabbath, July 3d, sixteen persons were received into the membership of the Presbyterian Church in Parsons, Kansas, ten on profession of faith. The membership is now 307.

There are now over 1,000 Young Men's Christian Associations in this country with a membership of 140,000, expending for Christian work \$735,000. The aggregate of property in building, libraries, etc., is over \$5,000,000.

A communion service was held lately in Bethany Chapel, Walnut Hills, Cincinnati, O., and fourteen members were welcomed who had been received on examination by the session of the Walnut Hills Presbyterian Church.

The Rev. Richard Bosworth has resigned the pastorate of the Reformed Episcopal Church in Newburgh, N. Y., because the vestry refused to discontinue the liturgy on Sunday evenings and to abolish the pew renting system.

The Presbyterian and Congregational churches of Japan are progressing rapidly towards union. A system of government and doctrine as a basis has been submitted to the various churches. It will require three-fourths of the churches to adopt.

Mr. J. Bruce Caruthers, of the last class in the Western Theological Seminary, was ordained by Clarion Presbytery on June 29th, and on the same day was installed as pastor of the churches of Brockwayville and Elkton, Pa., each for half his time.

The Christian at Work says counting churches, chapels and missions, all told, there are in New York city seventy-two Presbyterian Churches and places of worship, with twenty thousand communicants and one hundred thousand attendants.

The Committee of the Reformed Presbyterian Church to confer on the proposal for union with the United Presbyterian Church, consists of Revs. R. J. George, Professor David McAllister, W. J. Sproull, J. C. McPeeters, J. R. Wylie and F. M. Foster.

The Congregationalist suggests the following as an appropriate name for some churches: “The Society for the Promotion of Pienies, Progressive Euchre Parties, and Theatrical Entertainments, Successor to the Antioch Disciple's Association of Christian Character and Gospel Work.”

The Second Presbyterian Church in Cincinnati, O., Rev. George P. Hays, D. D., pastor, contributed during the year ending April 1st, \$28,574, of which \$15,077 went to the Boards and miscellaneous charities, and received fourteen on confession of faith and thirty-five by certificate.

A German paper in Iowa says: “By order of a prohibition committee a policeman entered the Lutheran Church in Docrora, Iowa, where the congregation was celebrating the Lord's Supper. He interrupted the services and prohibited the use of wine in the communion, threatening immediate arrest. The impudent fellow was shown the door and the services concluded.” It is likely that the account is not overly true.

The reports presented to the General Assembly of the Canadian Presbyterian Church, at its recent session, indicate a rapid and healthy growth, over which we congratulate our friends across the line. The Canadian Church now has 39 Presbyteries—five more than it reported last year. It also has 775 pastoral charges; 309 mission stations, of which 104 are in the northwest; and 900 ministers actively employed. Its churches and stations now number 1,770—an increase of 125 during the last year; and its communicants are now 136,000—an increase of 9,000 over the number reported in 1886.

“A crisis,” said Professor Calderwood to the Synod of the United Presbyterian Church of Scotland, “a crisis is a call to work.” The “crisis” in the church of which he was a member was a debt of more than \$100,000 resting upon its Foreign Mission agency. It was evidently felt to be a “crisis” in the department of the church's work. With us there is no imperilled institution—but the providential call for enlarged effort and increased gifts in this centennial year should fall upon the church's ear with a tone quite as imperative as in Scotland, and quicken all hearts to prayer and continuous effort.



## WOMAN'S WORK.

## THE GREAT COMMISSION.

An address by H. L. Hastings, at a missionary meeting held at Beacon Hill Church, Boston, Dec. 7, 1885, to bid farewell to five ladies who were ready to depart on the morrow as missionaries to India.

Our Lord's last command was, "Go ye into all the world, and preach the gospel to every creature." They were to begin at Jerusalem, and to bear their testimony to the remotest parts of the earth. If when the believers numbered five thousand, each one of them had, during the year, led one soul to Christ, and if each of these souls had done the same the next year, and this ratio had been perpetuated, in less than eighteen years every human being on the globe might have been brought to know the Lord. But eighteen hundred years have passed away, and we have a world with more than seven hundred million people in it who have never heard that Jesus Christ died to save sinners. Yet we have an abundance of "Christians," such as they are, here and there; an abundance of ministers, such as they are, in many places; an abundance of meeting-houses, such as they are, standing very thick together; but the outside world seems shrouded in terrible darkness. Yet much has been done, and is being done, for which we give God thanks. And yet how much remains undone.

We are told that, in primitive times when persecution arose, all the Christians except the apostles "were scattered abroad," and "went everywhere preaching the word." And the apostles themselves did not long remain in Jerusalem, but went forth to fulfill their great commission, and carry the glad tidings of salvation to all the nations of the earth.

One thought impresses me tonight: If this work is to be accomplished, and if "this gospel of the kingdom shall be preached in all the world," and "to all nations," and "then shall the end come,"—the work is not to be done by "ministers," for they are not enough of them. Nor is it to be done by learned people, for there are not enough of them to do it; and besides, many of them are not much inclined to enter upon such work; and moreover, it is possible for men to know so much that it is impossible for them to tell their knowledge to other people, and make them understand it.

It seems to me we must pray the Lord of the harvest to send forth laborers who know the Lord themselves, and who can tell the story of their Lord and of his salvation to others. I think God is working in this direction; and in many lands he is thus sending forth people to do this kind of work.

I am glad to say a word of cheer to those who, weak as they are, go in the strength of the Lord God to do his will, and proclaim his word. "We have this treasure in earthen

vessels, that the excellency of the power may be of God and not of men." No matter how weak, no matter how poor, no matter how ignorant we may be, God chooses the weak things, "that no flesh should glory in his presence."

It may be that this thought will penetrate some hearts and lead others to enter upon this work. I pray that we may see people as anxious to send the gospel to the heathen as they are to build railways; and as ready to spend their money in this work as they are to put millions of dollars into a hole in the ground called a "mine." I pray He may lay it on our hearts and on our hands to be "workers together with Him."

## A HINDOO WIDOW.

The re-marriage of a widow with the consent of her parents has, for the first time in that part of India, recently occurred in Girgaum. Much as has been published regarding the sad and hopeless condition of the millions of child-widows in India, it is difficult for Europeans to realize how much has been braved and how bold has been the stand taken by the active parties in this new departure. Both families concerned belong to a very high caste among Brahmins, and their action has been public and without apology. Mr. Madhowdas, the bridegroom, has long advocated such marriages and encouraged others to form such unions; indeed, he has formed a society for the purpose of promoting Hindoo remarriages. His own age is twenty. The age of the bride is thirteen. At the age of eight she became a widow. Natives and Europeans were invited to be present at the marriage ceremony, which was performed according to the rites of the Shastras, a Brahmin officiating. The father and mother gave away the bride, and after the ceremony had been performed the father made an address in the Gujarati language, in which he expressed his joy in relieving his daughter from the terrible and life-long woes which pertain to widowhood. He said he had determined to risk all for the sake of his child, although he knew that persecution awaited him and his family on the part of his high-caste people. Mr. Madhowdas, at the conclusion of his father-in-law's speech, arose and addressed the wedding guests. He alluded to the society he had established, said he had long been keenly alive to the sad state of Hindoo widows and the cruel fate to which, by no fault of their own, they were condemned. He rejoiced that in his father-in-law, Mehta Pranjivan Bhagwanji, he had found a cordial supporter of his views and wishes. The speaker had endeavored by his writings to influence public sentiment and action in this matter, but believing example was better and more influential than precept, he had sought the opportunity of

marrying a widow. However bitter and persistent may be the caste persecution encountered by the parties in this transaction, we are quite sure that our hearty congratulations will find most heartfelt echo wherever the English language is spoken, and we hope and believe that the influence of this marriage may be felt for good in unnumbered homes in the native land of the young bride and groom. —Illustrated Christian Weekly.

## A DOG THAT COULD COUNT.

Old Fetch, says a writer in St. Nicholas, was a shepherd dog and lived in the Highlands of the Hudson. His master kept nearly a dozen cows, and they ranged at will among the hills during the day. When the sun was low in the west, his master would say to his dog, "Bring the cows home," and it was because the dog did his task so well that he was called Fetch.

One sultry day he departed as usual upon his evening task. From scattered, shady and grassy nooks, he at last gathered all the cattle into the mountain road leading to the distant barnyard.

A part of the road ran through a low, marshy spot bordered by a thicket of black alder, and into this one of the cows pushed her way and stood quietly. The others passed on, followed some distance in the rear by Fetch.

As the cows approached the barnyard gate he quickened his pace and hurried forward, as if to say, "I'm here, attending to business." But his complacency was disturbed as the cows filed through the gate. He whined a little and growled a little, attracting his master's attention. Then he went to the high fence surrounding the yard, and standing on his hind feet, peered between two rails. After looking at the herd carefully for a time, he started off down the road again on a full run. His master now noticed that one of the cows was missing, and sat down on a rock to see what Fetch was going to do about it. Before very long he heard the furious tinkling of a bell, and soon Fetch appeared, bringing in the perverse cow at a rapid pace, hastening her on by frequently leaping up and catching her ear in his teeth.

## TURNER'S FATHER.

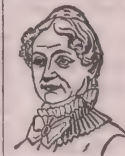
Turner, the great English artist, was the son of a barber. After he had attained fame and wealth, his father remained with him, living in his studio, his most intimate friend. On one occasion, it is said, a large and brilliant party was examining Turner's pictures in the studio, when the scent of broiling chops filled the room, and a dirty old man thrust his head in at a back door, with:

"Them's a burnin'! If ye don't come, they'll be sp'iled!"

"I cannot go now, sir. My father, gentlemen," said Turner as

calmly and respectfully as though the sire he presented had been a royal duke.

Any temptation to ridicule was quelled by his unconscious dignity



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## TEMPERANCE.

A CHRISTIAN APPEAL.

Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Do you drink intoxicating liquors? If you do let me call your attention to what God's word says about it, and what the result will be, for in the Bible we find the best advice ever given to man, and the predictions here recorded will surely prove true.

Proverbs xxxiii-29-30-32. Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. At the last it biteth like a serpent, and stingeth like an adder.

Have you watched the result in the lives of those you know who have been in a habit of drinking through life? No doubt you can count them by scores whose lives have been wrecked. Think for a moment of the sadness they have caused to wives and children, fathers and mothers, and the once bright and happy homes which have been turned into places of sorrow, sickness, trouble of almost every conceivable form, and absolute poverty, all by rum.

Now, dear friend, if you like rum, one of the worst of all enemies to human happiness, let me entreat you never to taste it again, for your own sake, and the sake of your dear ones around you. If you do not care for it, I beg of you never to taste it again, for the sake of those who might be influenced to drink through your example. You who have not yet an appetite for strong drink so fastened upon you that you cannot resist the temptation when you are near where it is, let me urge you to let it entirely alone, for it has slain millions who thought they had sufficient will-power to stop using it when they chose.

The appetite was becoming stronger at each draught, and before they were aware of it the habit was so strong it could not be resisted. And they, who might have been respected and honored by their neighbors and caused the unhappy home to be a place of happiness and cheer, became drunken sots because of this terrible, ever increasing appetite for strong drink.

There is no absolute safety but to let it entirely alone. And let me urge you further, not only to make sure that rum does not destroy the happiness of yourself and your dear ones, but to take an interest in those who have trifled with this deadly enemy until it has the control of them, and they are now robbing their families of the very bread necessary to sustain life. Do not despise them but pity and love them, for certainly Jesus our Savior did pity and love this class. He came to seek and to save the lost; ought we not, therefore, to

make an effort to help them? Let us help to do away with every rum shop in the land that the temptation may not meet them on every street corner. Let us endeavor to dissuade them by showing them the results of a drunken life. Let us endeavor to lead them to the Savior who loves them as no other being can love them, and who has not only restored many thousands of this class to their right mind and given them back to their wives and children to make their homes a place of happiness, but has taken from them the terrible appetite which none but God could remove. Thousands who have come humbly to God and entreated Him to remove this craving and save their souls have received pardon and had the terrible appetite taken completely away from them, and not only saved from the ravages of rum but saved to all eternity. O, that you who read this may not only escape the curse of strong drink, but may you make sure of heaven yourself, and help in every possible way to save from the saloon those around you who have but little will power, and to guide them safely home to heaven. Let us each resolve to do all in our power to help this unfortunate class who, although unaware of it, are rushing on to destruction.

NO RIGHT TO EXIST.

"By what right does the saloon exist? I know of none. Slavery had some excuse for existence, because, wicked as it was, it had a place in the constitution. The saloon system can plead no constitutional guaranty. Even the absurd and oft-repeated claim of 'personal liberty,' put forth by the liquor drinkers, does not apply to the seller. If we admit the right to commit suicide it does not prove the right to commit murder. If I have the right to destroy my usefulness and my life by strong drink or poisonous drugs it does not follow that you have the right to sell them to me, knowing the use I will make of them. Nor can the saloon system base its right to exist on any claim of usefulness. It is not a legitimate branch of trade supplying a natural and healthful demand, but, as we have already seen, an active, tireless agency in the creation of an unnatural demand for that which is only pernicious in its effects. If its dreary pathway of vice be illuminated by one good deed done for country or humanity, it has not yet been reported. If it has one redeeming virtue to offset against an unbroken monotony of wickedness, it has been most successfully concealed. Its character, purpose and history declare it to be a proper subject for political outlawry, without title to sympathy, or the right to be.

"If society has the right of self-protection against unjust taxation it most assuredly may protect itself against the unequal burden imposed by the liquor traffic. If the

right exists to guard the community against crime, corruption or the spread of contagious disease, for a much stronger reason it exists against the saloon, which is the known cause of more crime, corruption, disease and death than any other agency.

"The only honest ground on which the saloon system can claim the right to be is the right of the individual to get money regardless of the consequences to society. And for the same reason that we punish criminals who put that principle into practice, we have the right to abolish the saloon.—Senator Windom.

A DOLEFUL PICNIC.

There is one thing to be said in favor of prohibition. It suits both the friends and enemies of rum. The liquor dealers call it a picnic, and the reformers call it a vindication of principle.—Providence Journal.

The following from the Chicago Champion, the liquor dealers' national organ, will give some idea of what kind of a "picnic" they call it in Iowa:

"Slowly, but unceasingly, the prohibition anaconda has been winding its deathly coils around the whole State, strangling and cutting off the smaller places first, and finally concentrating around larger towns, such as Des Moines, Dubuque, Davenport, Burlington, etc. From time to time the Champion has pointed out to its readers the path of the serpent, and calling attention to the determined death struggle raging in this place or that, has sounded the bugle of alarm. But few heard it."

The Washington Sentinel, another liquor dealers' organ, gives the following testimony of how well the prohibition picnic suits them:

"Prohibition has destroyed every brewery in Maine, Vermont and Kansas, and is now engaged in that unholy crusade in Iowa."

In the light of the foregoing we are perfectly willing to go right on furnishing this kind of "picnic" for the friends of rum.—The Lever.

IT DON'T PAY.

It don't pay to have ten smart, active, intelligent boys transformed into thieves to enable one man to lead an easy life by selling liquor. It don't pay to have fifty working-men and their families live on bone soup and half rations in order that one saloon keeper may flourish on roast turkey and champagne. It don't pay to have one thousand homes blasted, ruined, defiled, and turned into a hell of discord and misery in order that one wholesale liquor dealer may amass a fortune.—Issue.

Make use of time if thou lovest eternity; know yesterday cannot be recalled; to-morrow cannot be assured; to-day is only thine; which, if thou procrastinate, thou lovest; which lost, is lost forever; one to-day is worth two to-morrows.—Enchiridion.

Every little duty counts. No matter how small, it may bring you out, as that delighted little boy came out, who having but one cent to put in the plate, was desperately afraid it was too small to be counted. Imagine his joy when the minister read out, "Our collection to-day amounts to fifty dollars—and one cent!"

## Hair Neglected

Soon becomes dry, harsh, coarse, and full of dandruff; it loses vitality and turns prematurely gray, or falls out rapidly and threatens early baldness. A careful dressing daily with Ayer's Hair Vigor—the best preparation for the purpose—will preserve the hair in all its luxuriance and beauty to a good old age.

"My hair was faded and dry," writes Mabel C. Hardy, of Delaware, Ill., "but after using only half a bottle of Ayer's Hair Vigor it became black and glossy. I cannot express the gratitude I feel."

Frederick P. Coggeshall, Bookseller, 51 Merrimack St., Lowell, Mass., writes: "Some six or seven years ago my wife had a severe illness, in consequence of which she became almost entirely bald and was compelled to wear a wig. A few months since she began to apply Ayer's Hair Vigor to the scalp, and, after using three bottles, has a good growth of hair started all over her head. The hair is now from two to four inches long, and growing freely. The result is a most gratifying proof of the merit of your admirable preparation."

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## INDIANAPOLIS.

The pulpit of the Fourth Church will be supplied during the pastor's absence.

Rev. R. V. Hunter lectured on Tuesday at Bethany Park on "The Christian's Duty to the State."

Rev. J. A. Rondthaler will run down each Sabbath during the month of August and supply his pulpit.

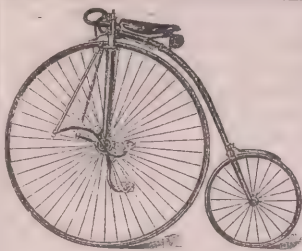
The Central Avenue M. E. Church people unanimously requested conference to return their pastor the coming year.

The people of Roberts Park M. E. Church are looking about for a man to take Dr. I. H. McConnell's place, he having stayed out his full three years.

The editor of the News recently received a letter from Rev. O. C. McCulloch, pastor of Plymouth Church, which was so full of interest that it was published. Mr. McCulloch is traveling in Europe and is recovering.

The churches of the city are utilizing the preaching brethren who are within reach. Mr. Will Bryce, a student of Princeton, who is home now for his vacation, is preaching with great acceptance to a number of the churches. Rev. S. S. Sawyers, who recently resigned at Thorntown, will supply the Seventh during the pastor's absence.

We are not certain that it is the best thing to do to close up our churches during the summer months. Arrangements might be made for at least one preaching service and Sabbath School throughout August. True, many people leave the city and services are slimly attended. But there is a remnant which needs caring for. If the pastor actually needs rest or a change and can take it, some one can usually be procured to take his place during his absence. Is it not true that vacations are too much of a rage at present? It has become the fashion to run off to a watering place or to the country, and the preacher must go with the crowd. Some preachers work hard and need a rest. Others are like certain people in all professions—they are kind to themselves in this particular. Our observation has been that the hardest workers do not take the longest vacations. They may rest for a time, but weeks are not multiplied into months. A lazy preacher will take things as easy as possible through the year and then take the longest possible vacation consistent with the patience of a people who have grown as indifferent as he. We ought to suit our vacations to the best interests of our churches, except where there is an absolute failure of health. Many a man has had good health until he received a city charge and a raise of salary, then he discovered the need of mountain air and the sea breezes, on account of health, good or bad. Conscience and the good of our fields should be considered.



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6. It is convenient: I do all my pastoral calling on my bicycle. It carries me to all parts of the city in an afternoon, and enables me in an emergency to visit families a long distance apart in brief space of time. To walk would be fatiguing; to ride is only pleasure.—[Rev. L. D. Temple, of Flint, Mich.]
7. Exercise we must, or lose our health. Exercise we cannot, most of us, in gymnasiums, public or private. Just here comes the bicycle.—[Rev. O. P. Gifford.]
8. It is healthful as exercise: I know of nothing better. It cures headache, aids digestion and insures sound sleep. Gymnastic exercise is drudgery to me; wheeling is the keenest of pleasures. It gives hardness to muscle, agility to the frame, a tone to every function.—[A Clergyman in the Detroit Christian Herald.]
9. Among the most successful pastors in Philadelphia, the following are enthusiastic riders of the bicycle: Rev. Wayland Hoyt, D. D., of the Baptist church; Rev. George K. Morris, D. D., and Rev. S. O. Garrison, D. D., of the Methodist church; Rev. J. C. Chapman, of the Reformed Presbyterian church; Rev. J. Henry Sharpe, D. D., Rev. C. C. Dickey, Rev. William L. Ledwith, Rev. William C. Rommel, and others of the Presbyterian church.—Southwestern Observer.

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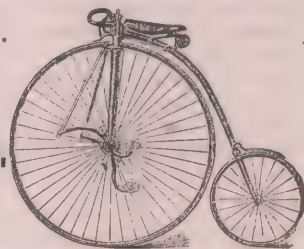
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FRANKFORT.—We spent a Sunday, July 24, exchanging with Rev. O. A. Smith. This gave us a good opportunity to look around over Bro. Smith's field and we were happy to find an unusually bright prospect. The church is a splendid structure and is well filled morning and evening with worshippers. The Sunday school, under the charge of Mr. Farber, is a perfect beehive of busy workers and hearers. Their only draw back is possibly some way of separating classes more, but as it is, on this mid-summer day not a class was without a teacher. Frankfort is one of the prettiest and most thriving of Indiana towns and the Presbyterians there have plenty of this world's goods and with all geniality and an interest that under the ministrations of Bro. Smith and his young wife gives promise of happy results.

He that would enter the kingdom of heaven must, with heart and soul, forsake the kingdom of the world. —Starke.

JUST FOR TO-DAY.

BY CANON WILBERFORCE.

Lord, for to-morrow and its needs,  
I do not pray;  
Keep me from stain of sin,  
Just for to-day.

Let me both diligently work  
And duly pray,  
Let me be kind in word and deed,  
Just for to-day.

Let me be slow to do my will,  
Prompt to obey;  
Help me to sacrifice myself,  
Just for to-day.

Let me no wrong or idle word,  
Unthinking, say;  
Set Thou a seal upon my lips,  
Just for to-day.

So, for to-morrow and its needs,  
I do not pray;  
But keep me, guide me, hold me, Lord,  
Just for to-day.

Did you ever stop and think that you are spending a large part of your income on stimulants and cigars that injure you, and that your poor patient little wife is worried with the care of housework until she is broken up, and still she struggles on from year to year. When she breaks down you wonder why the women of the period are nervous and physically good for nothing. Don't you think it would look better if you bought her some Moxie Nerve Food to drink. Give her double power of endurance.

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## WOMAN'S WORK.

MONTHLY MISSIONARY TOPICS, 1887.

### HOME MISSIONS.

Aug.—Our Immigrant Population.  
Sept.—The Mexicans.  
Oct.—The Treasury of the Board  
Nov.—Our Missionaries and Missionary Teachers.  
Dec.—The Spiritual Condition of the Whole Country.

### FOREIGN MISSIONS.

August.....Papal Europe  
September.....Japan and Korea  
October.....Persia  
November.....South America  
December.....Syria

### MISSION NOTES

Archdeacon Farrar well says that "he who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth. In nine cases out of ten the men who speak of the work of missions as unproductive know next to nothing of what has been done.

The Protestants in Italy have 300 churches, and it is estimated that 10,000 members have been converted from Romanism.

The London Missionary Society has a remarkable showing in Madagascar. Its progress has not been hindered by the new political conditions, the presence of the French Resident-General, nor by the fact that the Romish Church has returned in increased force to resume work. With its thirty English missionaries, it reports the astounding number of 828 native ordained ministers, and 4,395 native preachers, with 61,000 church members and 230,000 adherents. Yet half the population remain heathens, and have not been touched by the Gospel.

Deep sympathy is felt in the mission in Egypt with the Rev. Girgis Anshalian, pastor of the native United Presbyterian Church of Koos in Upper Egypt, in the great bereavement which he has sustained by the death of his wife. His numerous friends in this country will feel for him and give him a place in their prayers. Mrs. Anshalian was an esteemed and useful Christian woman, and an efficient helper for him in all his great work.

From many different foreign sources comes encouraging intelligence regarding American missions in Eastern lands. They have taken a leading position in Egypt, where they have flourishing schools. As a proof of their success in Persia, the Shaw has granted concessions for the erection of a hospital at Teheran, to be under the direction of American missionaries. It is only recently that the King and Queen of Siam notified the government of their high esteem for the missionaries. In China, also, as well as in India, they are meeting with encouragement and success.

### WORK IN EGYPT

A correspondent of The Christian World gives a very interesting account of a visit recently paid to

the Egyptian Mission of the American Board of Foreign Missions of the United Presbyterian Church. The latest statistics give the number of American missionaries as nine male and six female, who are assisted by eight ordained native missionaries. There are twenty-one organized congregations, and seventy places where preaching takes place. The number of schools is sixty-five, with 126 teachers, and 5,414 pupils in attendance, who pay for tuition no less a sum than \$300 per annum. The communicants, all native converts, number 2,042. At the Sabbath School of the Central Church in Cairo, on the day when the writer was present, there were in attendance one hundred and thirty-eight boys, sixty-five girls, twenty-one men, and eighteen women. The total number on the rolls of sixty-two Sabbath Schools, for the year 1885, was 2,649, of whom 1,346 were adults and 1,303 children. During the year 1886 the native churches raised, for religious purposes, the sum of 90,000 piastres, or nearly \$950. The central building at Cairo comprises a large school room and a church which seats comfortably 400 persons. On Sabbath, Feb. 27, there could not have been less than 150 men present, and judging from the sound of the voices in the singing there was also a large attendance of women; but, according to Eastern custom, these are shut off from the gaze of the men by a wooden screen surmounted by a curtain. At the close of the service an Egyptian baby was baptized in true Presbyterian fashion, the father holding it in his arms while the minister sprinkled it with water, "in the name of the Father, the Son, and the Holy Ghost."

### MEXICO.

Encouraging tidings are received from the Northern Mexico Mission. Mr. Crawford finds a promising opening at his new station, Hermosillo, in the State of Sonora, and has already sold Bibles and other books to the value of over \$220. He finds willing listeners among men and women, though the public services are attended by few. Mr. Eaton, of Chihuahua, has visited San Pablo and Santo Rosalia and Paso del Norte, telling the story of the life of Christ, with scripture illustrations, and having among his interested hearers the mayors of the several towns and many others, some of whom were pronounced Roman Catholics. More and more are our missionaries gaining a hold in Mexico.

### GIRLS' SCHOOL AT ALLAHABAD.

The Allahabad Christian Girls' Boarding School building is nearing completion. The dormitory is a large, well ventilated room, ninety feet long by thirty-four wide. It is built so that it may be enlarged at any time. On three sides are wide verandas, one opening into a

large court-yard. From the verandas fine views of the river Jumna and the R. R. bridge may be had. The large compound will furnish ample room for a play ground. We are glad to hear that Miss Mary Lawson, of Mt. Pleasant, Iowa, has been appointed Principal, and will sail for India in September. She comes highly recommended, and will find a large and inviting field of labor.

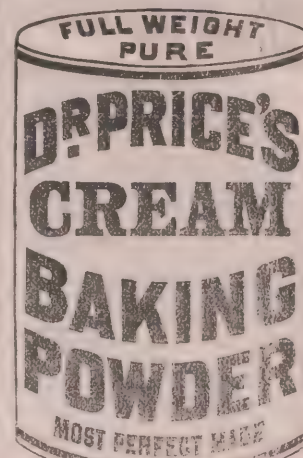
### BIRTHDAY BOXES.

These are similar to the mite boxes, but somewhat larger. They are intended for use in families and Sunday Schools, and afford a pleasant way to keep a record of the birthdays in the household or school. The idea is to place as many pennies in the box, on each birthday, as the individual is years old. We have these boxes in a variety of colors, and furnish them without cost, when the contents are to be devoted to our work.—Women's Board, 23 Centre St., New York City.

### DR. HAPPER.

Dr. Happer has succeeded in his efforts to raise \$100,000 for the founding of the Presbyterian College in Canton. Dr. Happer is one of our most venerable and distinguished missionaries and has had great success in China.

The question of denominational union among mission churches in foreign lands is receiving much attention in these days, and we shall doubtless hear more about it in the near future. In some way the converts to Christ in the regions to which the Gospel is now carried should be made to see that those who bear to them the Word of Life regard the precious message of salvation as having an importance infinitely above that of forms of church government. We have been interested in this connection in a report of a congress of Tamil Christians, held in Madras, India, during the early part of this year, the object of which was to impress on the minds of Christians the fact that they were members of Christ's great Church, though they were also members of different missions. The first thing done by these Christian missionaries and native ministers and laymen, as they assembled, was to divide themselves into a dozen bands and go forth into different parts of the city of Madras, holding Gospel services. Could there possibly have been devised a better method for impressing upon these native Christians the fact that the different organizations are one in purpose and aim than by thus uniting in efforts to preach Christ to those who had not received Him? Such a practical exhibition of union is vastly better than the most eloquent platform speeches or any public embraces between representatives of different organizations.—Christian at work.



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## THE CHURCH AT WORK.

EDITORS:  
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H. S. BOSMIB is our Field Agent.

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Every family in the Church in Indiana can afford to take our paper and we ask you to subscribe.

Entered at the Post Office at Vincennes, as Second Class Matter

## A FEW WORDS WITH OUR FRIENDS.

It is now nearly a year since THE CHURCH AT WORK was started. It was not without perturbation that we commenced, nor have we carried it on thus far without much solicitude and much hard work. It has been a work of faith and a labor of love, however. We have felt our way week by week. We have gained some experience, possible in no other way. We have done this work without allowing our pastoral work to be interfered with. We undertook it with hope in which we had some fears. We have had no combination of capitalists to fall back upon in case of failure, and no bridges to burn behind us. We have had to ford all the streams and we have known all the time that there was no way to get back. So we have kept going ahead. We have found out that we need not go back.

We are glad to announce that the outlook for our paper was never so good. The ministers, elders, and good people of the Presbyterian Church of Indiana have given us a welcome that we hardly had a right to anticipate. We have now about 2,500 actual subscribers, and by the close of the year our paper will have paid its way. All newspaper men tell us we have met with real success. Advertisers are beginning to have faith in us. Subscribers are not afraid the paper will die before the year is out. Churches and ministers are using our paper more and more as the established medium for the interchange of church intelligence in our Synod. The outlook is brightening and we are glad to announce to our friends of THE CHURCH AT WORK family that we are feeling settled and assured as to our future. For this we thank you all. You have had faith in us. You have spoken kindly to us and cordially of us to others. We hope to number you in our family for years to come.

We have not talked much about our paper in its columns. We have come to you each week, talking about our church and its work. We have avoided self-praise. We have not solicited subscribers nor offered premiums very largely in

our columns. We have tried to make our paper, as nearly as we had opportunity, a Presbyterian, family, church newspaper for Indiana, with a missionary ring and evangelical spirit.

We have not disparaged other Presbyterian papers, nor attempted to supplant them. We believed that a low-priced paper was needed and might be made to sustain itself in our State, and we have been doing what we could, in our way, to provide such a paper.

And now, friends, we want your help and encouragement more than ever. At the beginning of our second year, or before, we want to slightly increase the size of our paper and add some new features, making it a better family, religious paper. We stand pledged to do all in our power to advance your interests and to work for the good of the Cause of Christ, especially as that cause is embodied in the Presbyterian Church of our State.

Your past kindness and your warm welcome lead us to believe that we have some claims on the Presbyterian ministers and churches of Indiana. We shall not presume to ask anything unlawful of you, but we do ask your sympathy, your encouragement, your kindly recommendation of our paper as far as is consistent, and especially your prayers to God that we may be guided aright in this work which we are trying to do in His name and for His sake.

## EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 16.

With scarce an exception for a long series of years, camp meetings were attended with blessed results in Christians revived and sinners saved. I have described the preparation and one day's services. These services were continued about a week, sometimes including two Sabbaths.

There were generally about a dozen preachers present—some of them the ablest in the country. By common consent, those best fitted to make the exercises a success were allowed to control. Rev. Samuel K. Sneed, then of New Albany, was one of these. Every minister present was given some part in the services, but was instructed, so that the people should not be bored. To one minister, who was prolix, and yet a very able preacher, I once heard Mr. Sneed say, "Now you preach 40 minutes and then stop if you are in the middle of the word Nebuchadnezzar."

To the congregation he would say, "Now we don't want any of your formal, stereotyped prayers, nor do we want you to go to New Orleans and back in your prayers. Ask for what we need now and here and stop when you are done."

Many of the best singers for 60 miles around were present and the singing was attractive and a power.

From sunrise till 9 o'clock in the evening the services were continuous, save that seasons of rest and recreation were so interspersed as not to weary or exhaust the people. From the first, so many live Christians brought together, there was a glow of devotional feeling. Under the wise and powerful presentation of truth, accompanied by earnest prayers and individual efforts to save souls, this feeling was intensified from day to day, and, while everything was done in order, it was not unusual for Presbyterians to say amen aloud and occasionally shout Glory to God. Once a good, quiet woman, a member of my father's church, saw her husband, for whom she had long prayed, go forward to the anxious seat. Her interest seemed to grow deeper and deeper, and every moment seemed to show that she was silently but earnestly beseeching God to save her husband. By and by he yielded his heart to Christ and told of the peace he found in believing. She rose to her feet and her body swayed to and fro, and her heart seemed bursting with joy. Mr. Sneed, who had been talking to her husband, observed her and said, "Sister, you may shout if you want to." Scarcely were the words out of his mouth until she cried out with intense earnestness of tone, "Glory to God! Thanks to God!" Deeply are the scenes of one camp meeting at New Albany, which I attended, engraved on my mind. There was a glow of religious interest from the first and at almost every service souls found Christ. I had gone with my father, and about thirty other persons of his congregation, to attend the meetings, and there were large delegations from the cities, towns and counties around. Dr. Lyman Beecher was among the distinguished preachers present. The feeling had intensified from Wednesday until the following Tuesday. Dr. Beecher was then in his prime at Lane Seminary and as pastor of the Second Church at Cincinnati. His heart was alive to the destitution of ministers for the West and the world. Besides preaching much of the time he went into the young people's meetings, and eloquently did he present the wants of the world and urge young men to consecrate themselves to the work of the ministry, and showed how they might secure an education. Several young men, some of them still active in the work, were there led to choose the ministry as their life's work, the writer among them. At the appointed hour for secret devotions on that Tuesday afternoon, I walked out with a friend into the allotted grounds. It seemed as if we could never find a place where we could be alone. Behind every tree and stump and log, far up and down that wooded ravine, some one was kneeling, and the subdued tones of earnest, agonizing prayer were heard on every side. We went from the woods to the chapel

where the young people's meetings were held, and where the feeling of anxiety for the salvation of souls, if possible, was deepened, and found expression in quiet, earnest prayers and exhortations.

The late Rev. Henry Little, D. D., preached that evening at the stand where the multitude gathered. The text itself, "The Harvest is past and the summer is ended and we are not saved," made a deep impression when read, and as the earnest, solemn words of the eloquent preacher fell on our ears as the sermon proceeded, the feeling on the part of many became an agony of desire and prayer for the lost. Dr. Beecher followed the sermon with one of his most stirring exhortations, and when the invitation was given for inquirers to come to the front the whole audience rose to their feet, and 199, as by one impulse, pressed to the designated seats. "Dr.," said Rev. Mr. Sneed, who directed the services, "there are 199." "We must have 200," replied Dr. Beecher, and he gave another talk in which he depicted the moral man with all his excellencies. Then he took him up to heaven and led him all through those glorious realms of perfection and bliss, but everywhere Christ was all in all and the moralist saw nothing to his taste. His feelings of disappointment and disgust were so vividly depicted that when the Dr. ran across the platform, in imitation of the moralist, the audience seemed to see the unhappy man rushing hastily out of heaven to the land of darkness and sin. The appeal then followed for men to come to Christ and see and enjoy true glory and peace, brought several others to the assigned seats, and it was said no unconverted person was left unreached on that ground.

The effect of these campmeetings were not confined to the localities where they were held. The spirit of them were often carried by those from a distance to their homes, and thus a religious interest was awakened throughout a large extent of country. In time, however, as churches and ministers multiplied, the need of such meetings, passed away and they seemed to lose power and were abandoned.

It is a great deal better to live holy than to talk about it.—Moody.

The Presbyterian Encyclopaedia was published about two years ago at ten dollars. The editor of this paper has one for which he paid ten dollars and he would do it again any day rather than be without it. We propose to make to our subscribers a

## PRIZE OFFER

of this Encyclopaedia. Any one sending us ten new names and ten dollars, before the first day of September, will be entitled to and will receive, post-paid, a beautiful \$10 copy of this great work. You get the papers free or the book free, whichever you choose.

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## SYNOD OF INDIANA.

## UNEMPLOYED MINISTERS AND VACANT CHURCHES.

Ministers seeking churches in Indiana can correspond with the Chairmen of the Home Mission Committees of Presbyteries who compose the Committee of Synod.

Rev. John A. Campbell, Presbytery of Crawfordville, at Frankfort, Ind.  
Rev. R. S. Goodman, Presbytery of Fort Wayne, Kendallville, Ind.  
Rev. J. Williamson, Presbytery of Indianapolis, Greenwood, Ind.  
Presbytery of Logansport, ———  
Rev. G. A. Little, Presbytery of Muncie, Muncie, Ind.  
Rev. W. L. Austin, Presbytery of New Albany, New Albany, Ind.  
Rev. B. Condit, Presbytery of Vincennes, Terre Haute, Ind.  
Rev. A. T. Rankin, Presbytery of Whitewater, Kingston, Ind.  
A. T. RANKIN,  
Chairman Com. H. M., Synod of Ind.

**POLAND AND OLIVE HILL** churches have invited Rev. W. J. Hughes, of Chrisman, Ill., and he has accepted.

**HAGERSTOWN.**—The church at this place is now being supplied by Rev. P. S. Cook, of Dublin. Rev. D. A. Tawney, of New Castle, preached to them for a time, but his health, which has been recently greatly improved, called for a change of climate, and he will soon go to a Western field.

**LOGANSPOUT, BROADWAY.**—This church reports 120 members, of whom four have been added during the year. They have contributed to Benevolence \$229, and to their home work \$2,100. They have a beautiful church building. The pastor, Rev. Edward S. Scott, preaches also to the Concord Church, which numbers 44 members.

**COLLEGE CORNER, OHIO.**—This church is in our Synod, although the postoffice is just across the line on the Ohio side. The new church building, to cost \$5,000, of which \$750 is from the Board of Church Erection, is rapidly approaching completion. It is opposite the residence of Dr. Hawley. The church is being prospered and is working unitedly and hopefully.

**MISHAWAKA.**—This church reports 167 members of whom 17 were added this year. There were 8 baptisms. The Sabbath school numbers 195. During the year \$108 were given for benevolence and \$1,300 for home expenses. The pastor, Rev. W. K. Wright, is careful, diligent and painstaking and has done good work here. He is also the stated clerk of Logansport Presbytery.

**LA PORTE.**—This church reports 286 members. Seventeen of them added during the past year. The Sabbath school numbers 303. During the year \$2,169 was devoted to benevolence and \$2533 to home expenses. The pastor, Rev. J. F. Kendall, D. D., who has been here for many years, has been greatly blessed and is greatly beloved. He has been spending several weeks this summer in New York.

**VALPARAISO.**—Rev. S. N. Willson is doing good and successful work here. Thirty-eight members were added last year making the present membership 260. There were 24 baptisms. The Sabbath school numbers 235. They contrib-

uted for benevolence \$516, and for home expenses \$2,103. There is a large normal school here with hundreds of young people in attendance, and many of them are found in our Presbyterian congregation.

**LEXINGTON AND BALL HILL.**—The churches and Sabbath schools of Rev. W. P. Koutz and Rev. Geo. D. Parker, according to an established custom, met together for an annual picnic, on last Thursday the 11th, at least this was the purpose and arrangement. There is nothing more delightful than such an occasional day in the woods, with its opportunities for social enjoyment and friendly, christian reunion.

**RENSSELAER.**—Rev. J. M. Belding, of Pullman, Ill., conducted a communion service a Sabbath or two since at this place, receiving 10 into church fellowship, seven of whom were baptized. Mr. Duncan, who has had this church in charge, returns to his studies at the McCormick Seminary in September, so the church will be without a head. Good work has been done here, and it is hoped a worthy man will be secured at once to take up the work when Mr. Duncan leaves it.

**MONTICELLO.**—This church has made an excellent record during the past year, under their energetic pastor, Rev. S. C. Dickey. Eighty members have been added, bringing the membership now to 338. The Sabbath school numbers 349. There have been 50 baptisms, 45 being adults. They have contributed \$4,708 to home expenses, a large part being for their new church building, and they have also raised \$633 for benevolence. We wish pastor and people continued prosperity.

**LOGANSPOUT, FIRST.**—Numerically this is the strongest church in Logansport presbytery—reporting this year 425 members, of whom 14 have been received this year. Ten persons were baptized. The Sabbath School numbers 273. During the year they contributed to the Boards and other benevolence \$550, and to their congregational expenses \$3,257. During the year, owing to the protracted illness of their pastor, Rev. W. E. Loucks, who has now gone to Philadelphia, the work of the church has been much interfered with. We hope they may soon have the pastor selected for them by the Lord.

**ACTON.**—The church held its second communion since it called its new pastor, Rev. F. W. Weatherwax, July 24. Although there have been but few special meetings held, yet the little church has been encouraged in seeing from time to time, quite a number added to her communion, so that in the past six months 22 have been added on profession and 1 by letter. The services, Sunday School and prayer meetings are well attended. A Young People's Mission Band,

under the direction of the pastor's wife, is very promising. The labors of Mr. Weatherwax, under God's blessing, are prospering in our midst.

**LIBERTY.**—On last Sabbath we preached in our old pulpit of the Liberty Church for Rev. George A. Mackintosh, the present pastor. It was their Communion Sabbath and a large number partook of the elements. The church is prospering under the work and care of their pastor. They need a new house, the congregation having outgrown the present building—every inch of room being occupied last Sabbath and the aisles filled with chairs. We also baptized the infant of Mr. and Mrs. Mackintosh, George Sims, named for Chancellor Sims, an uncle of Mrs. M., who married them. The church at Liberty is composed of excellent people, and there has been of late years much less than the ordinary amount of loss to its membership.

The present pope is a very able politician and gives special attention to securing political advantages for the Romish Church. Just now is the time for Americans to inform him that our government cannot receive any legate from him, for the reason that it cannot officially recognize any religious body. It seems that we are not yet past the time for teaching plainly that here church and state are separate institutions. The doctrine, which, by the way, is one of the peculiar doctrines of Baptists, needs to be brought to the front.—Indiana Baptist.

The assumption or opaqueness of the last sentence of the above is phenomenal. "One of the peculiar doctrines of the Baptist!" Might as well claim that the "Divinity of our Lord" is a doctrine "peculiar" to the Baptists. By the way, Brother Elgin, there are several varieties of Christians who are in sympathy with a republican form of government.

Holiness of father is of no advantage to children unless they tread in the same steps.—Quesnel.

To become a preacher in the wilderness requires moral heroism.—Heubner.

## ECCLIASTICAL MEETINGS.

## THE SYNOD OF INDIANA.

The Synod of Indiana will meet in the Presbyterian Church of Wabash, Ind., on Thursday, October 13, at 7:30 P. M.

EDWARD P. WHALLON, Stated Clerk.

## PRESBYTERIES.

Vincennes Presbytery will meet in the Presbyterian Church of Oakland City, Ind., on Tuesday, September 13, at 7:30 P. M. The presbytery is to be paid at this meeting is three cents per capita.

BLACKFORD CONDIT, S. C.

## RELIGIOUS NEWS.

The religious sects in England and Wales now number 230.

Two colored women were the first persons to start a Sunday School in New York City.

The Rev. W. N. Sloan was installed pastor of the Presbyterian Church in Paris, Ill., on the 29th of June.

At Herington, Kan., a new Presbyterian Church has just been dedicated, after having been paid for.

Trinity Church, New York City, will erect a mission building at 209 Fulton Street, five stories high, to cost \$100,000.

It is said that the Sabbath Schools of the Presbyterian Church on children's day this year contributed to mission work \$30,423.49.

The report is that the pews both in Trinity and Grace Episcopal Churches, New York City, are to be free when their present rentals expire.

The Second Presbyterian Church in Birmingham, Ala., was solemnly dedicated to the service of God, July 10th, after having been entirely paid for.

There are about 130,000 Mormons in Utah. Of these 80,000 are under the age of 18 years. Of the 50,000 above that age, at least one-third are in polygamy.

At an adjourned meeting of the Chippewa Presbytery, July 12th, Rev. S. J. McKinney was installed pastor of the First Church of West Superior, Wis.

Rev. Hunter Corbett, of Chefoo, says: "Every attempt to get hold of a new city failed, until our medical missionaries first won the confidence of the people."

The Fifth Presbyterian Church, Kansas City, Mo., Rev. Charles H. Bruce, pastor-elect, observed a communion service, Sabbath, July 10th, at which time seventeen members were received.

The First Presbyterian Church in Portland, Oregon, is acceptably supplied during the summer and fall by Rev. R. B. Dilworth, of Vashon, and the new church building is in process of erection.

The population of Jerusalem may be computed as follows: Jews, 21,000; Mussulmans, 7,000; native Orthodox Greeks, 3,500; Europeans, mostly Germans, 700; Greek Catholics, Abyssinians, Copts, etc., 1,000. Total, 35,200.

The Congregationalist states that during the last fifty years the membership of the Congregational churches in Vermont has diminished by about 3,000, and that sixty-nine churches have died out or been united with others.

The McClure Avenue Presbyterian Church of Allegheny, Pa., is planning larger things and lengthening its cords. The purpose is to build a new edifice, and at present the people are considering one at a cost of \$30,000.

During the last 25 years 20,000,000 Bibles and Testaments, and portions of Scripture in twenty-six languages have been circulated in Great Britain and abroad from the Crystal Palace Bible Stand in London, by voluntary helpers.

According to the Roman Catholic directory recently published, there are 431 priests in the diocese of New York, 512 in Boston, 287 in Baltimore, 282 in Chicago, 270 in Philadelphia, 254 in St. Louis, 227 in Milwaukee and 219 in Cincinnati.

The New York Evangelist says: It is in the air, both in London and New York, that Dr. Parker, of the City Temple, will settle in Brooklyn. In his recent triumphant preaching tour in Edinburgh and Glasgow his evangelical tone pleased the Scotch.

At the meeting of the Presbytery of Chicago on July 11th, Dr. Noyes reported the organization of a Presbyterian Church in Brookline with 22 members, on the 19th of June, and of the Central Park Presbyterian Church, on June 19th, with 85 members.

The late Assembly of the Free Church of Scotland launched a "Jubilee Debt Extinction Scheme," to pay debts on weak and struggling churches. It is proposed to raise \$50,000 for this purpose, and already the one-fifth of this sum has been subscribed.

The Interior says that Mr. William B. Boomer was ordained as an evangelist in the Second Presbyterian Church, Chicago, on the evening of July 13th. Mr. Boomer and his wife are esteemed members of the Second Church. They expect to set out on their journey for Chili about the middle of next month.

A new Presbyterian Church in York River, Va., was dedicated on the last Sabbath of June. This is the third Presbyterian Church that has been dedicated in this charge in the last two years. Just two years ago the churches of Williamsburg and Hampton were dedicated, and the membership has increased in three years from sixteen to about 65.

The largest Sabbath School in the world, it is said, is the one in connection with the "North Side Central Church, Chicago." It has 5,000 scholars, with an average attendance of 3,000. In addition to the Sabbath School services there are kindergartens conducted every week morning, with a daily attendance of 500; a sewing class on Saturdays, attended by 800 girls; and a class on Mondays of boys for manual training. All the classes are free.

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## OUR BOARDS.

POWER FOR SERVICE.

BY D. L. MOODY.

We want to follow up the subject of the morning, and consider for a while, the manifold work of the Holy Spirit. His first work is to convince of sin. You might fill this house with men and women, and the Angel Gabriel come down and preach, and unless the Holy Spirit energized the work, he might as well stand here and blow his horn.

My work is to preach, and the Spirit's work is to convince—I have nothing to do with that. When a man is convinced that he is a sinner, then he is willing to take Christ as his Savior. It is no use to ask a man to love God before he is convinced of sin—he can't do it. After the Spirit has shown him his need, then he can shed abroad the love of Christ in his heart. If a man is full of love, he must work. Next, the Spirit imparts hope. A man full of love will be full of hope. God never uses a discouraged man. If a minister loses hope he cannot be used; if he loses courage he cannot be used. No man was ever more used of God than Elijah. What a grand sight it was to see him standing on Mount Carmel, one man against four hundred and fifty—one man with God! How he did prevail! One would think after that, nothing would be impossible, and yet the next view we have of Elijah, he is under the juniper tree, and God could not use him. He loved him. He was sorry for him. He fed and cared for him, but He sent him to anoint Elisha, in His room to finish His work.

Whatever work you are doing for God, if you have any doubt of the final result of your efforts, you will fail; one grain of doubt will paralyze all your energies, nullify all your work. If you haven't faith, you won't get anything of God. Then the Holy Ghost gives liberty; you will have freedom in your work if you are full of the Spirit. It will not be hard to speak, it will not be hard to pray.

The greatest hindrance to the freedom of the Spirit, is the habit of criticism, nothing grieves the Spirit more—nothing so neutralizes His work. If the one hundred and twenty had been criticising Peter instead of praying for him, how many do you suppose would have been converted on the day of Pentecost? Not one. Oh! may God take out of us this devil of criticism. Then He shall not speak of Himself, but of Christ. When Peter, on the day of Pentecost stood up and preached "this same Jesus," the Holy Ghost up there shouted "Amen!" Peter was witnessing for Christ, and the Spirit a true witness for Christ of his testimony. Then He shall teach you all things.

No matter what we want to know, He will guide us into all truth. There is a good deal of

spiritualism in this valley, and some persons when they want information go to a medium to consult the spirits. Now, how dishonoring it is for us to run after departed spirits when we have the Holy Spirit to teach us. He never leads us into darkness, but out into the glorious light. All I want to know He is ready to teach me. If I want news I need not go to the Springfield Republican, but to this blessed book, so old and yet ever new—worn out is it? You might as well say the sun is worn out. Then He will comfort you. What a blessed promise, and how true, how sure! He shall bring all things to your remembrance. How true that is? They had forgotten almost everything Christ said to them. Again and again He told them He must die. Again and again He told them of His resurrection. They forgot all about it, and when the end came, what a shock it was—they sorrowed without hope. Afterwards they remembered the words of Christ when the Spirit was given.

There are three places mentioned in Scripture where the Holy Spirit filled. First, when the tabernacle was erected after the pattern shown to Moses in the mount; it was filled with the Spirit's presence. When the temple was built by Solomon—while they were singing—the old Shekinah cloud swept down and filled the temple, and now we become temples of the Holy Ghost. Here is His dwelling place. He shall abide, He shall dwell, He shall be in you. That is the promise, and if He does not dwell in us, it is because we won't have Him. Again, there are three kinds of Christians in the Bible and in the Church. Nicodemus came to Jesus by night, and he got light. How do you know? Because we find him in the Sanhedrim saying, "Does our God judge any man," etc. He got life, but not fullness; if he had, he would have left the Sanhedrim and boldly confessed Christ, but for fear of losing influence he compromised, and so missed a great opportunity.

There is a better life spoken of in John iv. where to the woman of Samaria was offered the Living Water that quenches all thirst. The fourth day of the feast, Jesus offered more and more—"If any man may thirst, I will give him rivers of water." We all know the difference between a brook and a river. A brook makes a great deal of noise, because it is shallow, but in seasons of drouth, we know what happens. The noisy brook dries up and disappears, but the river flows quietly on, noiseless and still, but refreshing and enriching every place where the waters flow. So it is with the fullness of the Spirit, my friends; those who make the most noise and shout the loudest are not those who have received the greatest blessing, not those who are really full. In dig-

ging wells on the farm attached to the boys' school, I have noticed that when they dig a few feet, here is a flow of water so abundant that it sometimes deceives, and we think we have struck the rock-bed; but after a little the supply ceases, and pump as we will we can't get water, because there is none, and we have to go deeper and deeper, until we reach the solid rock. And then, by boring through that the water gushes forth steadily, constantly, bountifully. You don't need to pump now; you can't keep back the water—it springs up and flows forever.

"I will pour water on him that is thirsty." If we could have a meeting once a week for hungry and thirsty Christians, those who want power, who want to get full, how God would bless it, if they came feeling their need, came just as they are. You can't empty yourself. I can't empty myself. Only God can do that, but if we are in dead earnest, He will not only empty, but He will fill. Of old, the disciples waited, tarried at Jerusalem, praying and believing, and the power came, the Holy Spirit descended, and of His fullness all received, and went out as the Lord commanded, to witness for Him. Some think it is not scriptural to pray again for the Holy Spirit. The Apostles did not think so, for very soon after Pentecost we find them praying again for the Spirit, and again their prayer was answered. The Spirit came upon Samson more than once; and so of many saints in old as well as in modern times. We are leaky vessels that need refilling every day, and the blessing of yesterday is not going to be enough for to-day. You know the manna must be gathered every morning. A lamp that is not filled every day soon gives a dingy light. Oh! may God wake us all up to-day to a fixed determination to put on the whole armor, see to it that our lamps are trimmed and burning, and go down from this place to light up the dark world around us.

If you want the blessing and baptism to-day, ask God to give it to you. You remember when Elijah was going away, and asked Elisha what he should do for him. Elisha was a plain old farmer, just like many I see around me here—not a scholar, not a theologian, not noted in any way—when Elijah asked him this. If he had asked for Elijah's power, it would have been a great deal. No one ever had such power, greater than kings, for he made kings fear and obey him. He could shut up the heavens, and he could open them, and he prevailed mightily with God.

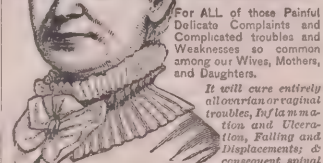
When Elisha asked for a double portion of his spirit, Elijah said, "You have asked a hard thing; nevertheless, if you see me when I go you shall have it." After that, you may be sure, Elisha never left him. The sons of the prophets came saying: "Did you know

your master was going away?" And, in bitterness of soul, he answered: "Yea; I know. Hold ye your peace!" and he clung the (Continued on 7th page.)

20 Years Record.

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# The Church at Work.

FOR THE INTERESTS OF PRESBYTERIANISM IN INDIANA.

VOL. 1.

INDIANAPOLIS AND VINCENNES, AUGUST 25, 1887.

No. 46.

## THE CHURCH AT WORK.

PUBLISHED EVERY THURSDAY.

THE ONLY WEEKLY PRESBYTERIAN NEWSPAPER  
IN INDIANA.

\$1.00 PER ANNUM.

EDITORS:

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Address all communications to

THE CHURCH AT WORK,  
INDIANAPOLIS, IND., or VINCENNES, IND

## THE WEEK.

The cholera epidemic is increasing at Malta.  
Henry M. Stanley has been heard from, alive  
and well.

The Rocky Mountain locust is destroying  
crops in the Northwest Territory.

The Mexican government is pleased at the im-  
proved outlook for increase in public revenues.

Dr. Mackenzie has performed another opera-  
tion on the throat of the German crown prince.

The new Constitution for the Hawaiian Islands  
has been granted. The King was forced to sign  
it.

Freight cars have been systematically robbed  
on the Philadelphia and Reading railroad for  
some time.

From January 16, 1886, to July 1, 1887, 265 civil  
service appointments were made in the interior  
department.

M. Katkoff, the editor of the most important  
journal in Russia, is dead, and great honors  
have been paid to his memory.

Henry George and the United Labor Party  
have disowned the Socialists and declared that  
they hold no views in common with them.

There is a gigantic scheme on foot among the  
river coal operators to form a pool for mutual  
protection, with a capital stock of \$20,000,000.

The government has ordered the building of  
eight Greek orthodox churches in the Baltic  
Provinces to assist in Russianizing the people.

A party of nationalist excursionists from Bel-  
fast were mobbed by Orangemen, near that city,  
Sunday August 7. Bottles and pistols were free-  
ly used and many heads were broken.

The \$25,000 bronze equestrian statue of General  
George Gordon Meade, which is to be unveiled  
at Philadelphia, October 18th, rests in the Henry  
Bonnard foundry at New York and is ready for  
trans-shipment.

Fifty tons of rock fell last week in the eastern  
end of the Cascade tunnel, now being built for  
the Northern Pacific railroad in Washington  
Territory. Four men were killed and several  
were injured, but none fatally.

The firm of Henry S. Ives & Co., of New York,  
suspended Thursday. Mr. Cromwell of Sullivan  
& Cromwell, was made assignee. It is stated  
that the liabilities are about \$20,000,000, with as-  
sets somewhat in excess of that amount.

The Pope has decided that the Vatican shall  
take an active part in political affairs and elec-  
tions in Italy, and has appointed a commission  
to canvass the clergy of the country with a view  
of building up a strong party in the chamber of  
deputies and forcing the government into con-  
cessions.

The United States adds about \$300,000,000 to its  
wealth yearly. In the last six months it has  
spent \$64,600,000 on railroads and \$150,000,000 on  
buildings in its big cities, and companies organ-  
ized in the south alone call for \$101,000,000. Tak-  
ing the country together this year, it will salt  
down in investments, whose return cannot be  
immediate, considerably more than its savings.

An oath-bound labor organization, known as  
"The Brotherhood," is said to have gained a  
large membership in New England. It was found-  
ed in May, 1886, and its objects appear to be  
substantially the same as those of the Knights of  
Labor, except that its policy is opposed to  
strikes. The names of its officers, the location of  
its headquarters, and the extent of its ramifications  
are carefully guarded secrets.

It is not very strange that the average Irishman  
should be a good deal dissatisfied with English  
rule. According to Mulhall, the eminent statis-  
tician, as quoted recently by Gladstone in the  
House of Commons, during the last fifty years,  
in Ireland 1,225,000 persons have died of famine;  
3,668,090 have been evicted, and 4,185,000 exiled.  
The bulk of the exiles have come to the United  
States where they have produced, according to  
the same statistician, wealth to the amount of  
\$3,275,000,000.

## EDITORIAL.

Loyalty to Christ ought to be the  
pride of every Christian.

There are questions to come be-  
fore Synod that demand a thorough  
decision by a full Synod.

Remember that Synod meets  
October 13th. Avoid engage-  
ments that will keep you away.

Present church methods seem to  
have failed to hold the young.  
What is the cause? Is there a  
remedy.

If the devil has a monopoly of  
the amusements, is it not likely he  
will have a monopoly of the young  
people?

The story is the same in every  
town, plenty of good Christian  
girls, but very few young men who  
are Christians.

We insert in another column an  
account of the Golden Wedding of  
Mr. and Mrs. I. M. Coen, of New-  
town, Fountain county, Ind. Mr.  
Coen is one of the best-known eld-  
ers in our Synod.

Do you address the Sabbath  
school as "dear children?" Very  
well don't be surprised if boys and  
young men resent it, and show  
their resentment by dropping out  
of the school.

The minutes of the General As-  
sembly, which have just been pub-  
lished, fill the largest volume yet  
put out for this purpose—656  
pages. It is, as usual, carefully  
prepared and a credit to the church.

Saloons! saloons! saloons! on  
every corner of every town. Some-  
times, as in Anderson, a whole side  
of a square is taken up with saloons.  
"How long, Oh, Lord, how long!"  
How long will the people tolerate  
these destroyers of homes?

Ten dollars will pay all expenses  
to and from Wabash, from the far-  
thest point in Indiana. You can-  
not invest ten dollars or less better  
than by spending three days listen-  
ing, advising and speaking on the  
problems before the Presbyterian  
church in Indiana.

Presbyterian preachers are evi-  
dently very domestic. Churches  
that are willing to be grouped,  
have trouble in securing men to do  
that sort of work. One church  
may be more comfortable brethren,  
but who is going to do the work  
of these weaker churches.

Something for a boy and young  
man to do in the church that will  
command respect is the supreme  
need of our churches. If you have  
found something definite for the

young men to do that rouses their  
interest and enthusiasm, tell others  
and you will have ready listeners.

Synodical or Presbyterian. —  
Something must be done, and done  
quickly. We are gaining ground;  
we are growing in spots; but, all  
the while, we are losing or standing  
still. The regular pastor has neither  
the purse nor the time to travel  
over the presbytery working up the  
smaller churches.

The warm words of appreciation  
of THE CHURCH AT WORK are  
very pleasant and profitable. As  
we go among the people we find  
them as much interested in our suc-  
cess as we are. Said a pastor, "I  
find that the people are coming  
more and more to have an affection  
for THE CHURCH AT WORK."

The Presbyterian Church re-  
ceived last year 53,887 members on  
examination, and 31,225 on certi-  
ficate—a total of 85,112. The net  
gain is about 30,000, and the total  
membership is 696,827. For all  
purposes the church raised last year  
\$11,092,728—over \$3,000,000 of  
this being for missionary and be-  
nevolent purposes.

Said a brother in Presbytery: "I  
want to return thanks to God for  
his goodness. I have great reasons  
for gratitude. I was coming over  
a bridge when it broke, the horse  
was killed, but I escaped." Another  
brother arose, saying, "I have greater  
reason for gratitude than that. I  
came over the bridge and it didn't  
break." Come to think of it, there's  
good philosophy there that will  
bear reflection and application.

HANOVER COLLEGE.

The new building ordered by the  
Board of Trustees at Commence-  
ment, is now well on its way to-  
ward completion, and will be ready  
by the opening of next term. It is  
modest and inexpensive, but well  
suited for the purpose to which it  
is to be devoted—instruction in  
music and art.

The instructor on piano and or-  
gan is Miss Laura E. Palmer, who  
graduated at the Cincinnati College  
of Music with unusual distinction,  
and has since had experience in  
teaching. A suitable instructor on  
the violin also is engaged. Pianos  
are already purchased. Miss Helen  
Rankin, of Lawrence, Kan., has  
been appointed teacher of drawing,  
painting, etc. She is a daughter of  
Rev. A. T. Rankin, so long the  
honored pastor at Kingston, Ind.  
Her fitness for the place is well  
ascertained. Rev. Dr. Geo. P.  
Hays at the proper time will deliver

his course of lectures on Constitu-  
tional law.

Students for the ministry espec-  
ially will be pleased to learn that  
hereafter an election of studies will  
be allowed, by which they can  
carry on the work in Greek until  
the time of graduation.

Friends of the college will be  
gratified to know that since Com-  
mencement several handsome gifts  
to the funds of the College have  
been made by persons, who are not  
willing for the present that their  
names should be published. The  
movement for additional endow-  
ment will be vigorously pushed,  
and there is good reason to expect  
success.

Mrs. S. C. Day, of New Albany,  
has just presented handsome oil  
portraits of Mr. Ayers and of Mrs.  
Lapsley, of New Albany, deceased  
friends and benefactors of the col-  
lege. These pictures now adorn  
the walls of Donnell chapel, along  
with those of Drs. Blythe, Crowe,  
Scoville, Holliday and others.

During vacation, College Point  
House and several private houses  
have been full of guests from the  
cities. The completion of the rail-  
road now building along the Ohio  
river from Louisville to Cincinnati  
will be almost certain to make  
Hanover a favorite summer resort.  
The promise for students is good.

WABASH COLLEGE.

The fifty thousand dollars endow-  
ment fund for Wabash Col-  
lege is growing. More than thirty  
thousand dollars has been secured.  
The time is getting painfully short.  
If any man can give twenty-five or  
fifty or a hundred or five hundred  
dollars, now is the time to do it.  
Remember that you are permitted  
to keep the money, and pay the  
college the interest. Are you will-  
ing to invest one to thirty dollars a  
year for the young men of Indiana  
for Christian education? The devil  
is investing heavily in saloons,  
shall we not invest something in  
our colleges?

WABASH.—The church here is  
an illustration of what Presbyterian  
polity will accomplish if properly  
carried out. Here is a church that  
has had a pastor 15 years. They  
are not tired of him yet. In fact,  
their concern is to ward off forag-  
ing parties who are looking after  
something good. The church  
building is substantial; the au-  
ditorium handsome, and of good  
acoustic properties; an organ cost-  
ing \$2,350 will be in its place ready  
to accompany the singing of Syn-  
od.



## SUNDAY SCHOOL.

## THIRD QUARTER.

## LESSON IX.

AUGUST 22, 1887.

PIETY WITHOUT DISPLAY. MATTHEW 6: 1-15  
COMMIT TO MEMORY VS. 7-15.

SUM. 1.—Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

SCHOOL.—2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

7. But when ye pray use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye, Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Time.—The summer of A. D. 23. About the middle of our Lord's ministry.

Place.—The Mount of Beatitudes, or Horns of Mattin.

Parallel Accounts to Lord's Prayer (Luke 11: 1-4).

Circumstances.—The Sermon on the Mount is continued, and Jesus applies the principle of the last lesson to giving and praying.

## GOLDEN TEXT.

"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16: 7.

## CATECHISM.

Q. 23. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurances of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

## LESSON PLAN.

Subject: Piety without Display.

I The principle, v. 1.

II The principle applied to giving, v. 2-4.

III The principle applied to praying, v. 5-8.

IV The model prayer, v. 9-13.

## HELP IN STUDYING THE LESSON.

V. 1. Take heed.—The heart needs watching. What we do is good, but what are the motives? *Alms*.—Some give righteousness, of which alms, prayer and fasting are fruits. The implied duty of giving is plain. See Deut. 24: 13; Ps. 112: 9; Dan. 4: 27. *Before men to be seen of them*.—We are to do right before men, for the right's sake, not for applause. See Matt. 5: 16. "We are to be seen to do good, but not do good to be seen." *No reward of your Father*.—There is a reward, but not of the Father. Do we seek to please God or men? If men, expect no reward of the Father. Our Father sees and rewards the motive.

11. Giving.—V. 2-4. *Thine alms*.—Kindness to the poor is a duty, but not always a proof of a Christian. The hypocrite may give alms, the Christian cannot neglect them. *As the hypocrites*.

—A hypocrite is literally one under a mask, as an actor; one who puts on his religion as an actor puts on his character for the evening performance. The virtues which he assumes as Hamlet are not his own.—Abbott. See Rom. 12: 8. Pretending generosity, they selfishly sought applause. *In the synagogues*.—Churches. Here, as now, the poor sought alms, and the crowds would see. *Their reward*.—Their reward is the reputation for generosity, but reputation is not character, and character only counts with God.

3. *When thou doest alms*.—We are to do alms, but *Let not thy left hand, etc.*—Even self-praise is wrong. Give in simplicity for the love of giving.

4. *In secret*.—This is not always possible, but the principle is true. Publicity may be a duty, but seeking publicity never is. *The Father*.—The reward will not be an exact payment of what we earn, but a gift as only a loving father would give. *Himself shall reward thee*.—With a nobler spirit, a higher life, a peaceful conscience, a heart of loving emotions. See Luke 14: 13, 14. "Do good by stealth and blush to call it fame." *Openly*.—Men will see and mark the man after God's own heart.

*As to praying*.—V. 5-8. *When thou prayest*.—That they will pray is not for a moment questioned. True prayer is natural as breathing. *Come to pray in synagogues*.—They loved to stand in the synagogues, secretly looking for people to observe how devotional he is. A mother has said, "I love to steal awhile away." *Street corners*.—Persons exhibiting themselves in pretended secret prayer on the streets is an oriental custom still. *Their reward*.—Praised for their piety. Oh, how religious! Having asked nothing of God they will hardly expect an answer.

6. *Thou in thy closet*.—Yes, or walking the streets, only let thy prayer be to thy Father which is in secret. God is as near in the workshop as the synagogue. It is profitable to seek a time and place when "none but God is near." *Shall reward thee*.—Sincere secret prayer never fails. There is no such thing possible. A man may pray as sincerely in public as in secret, if he prays to God and not before men. There is nothing more refreshing than sincere public prayer. See 2 Kings 4: 33.

7. *Vain repetitions*.—Eccles. 5: 2, is comment enough. *Their much speaking*.—This has no application to liturgies, but to routine, careless, thoughtless prayer, as if it was no concern of ours whether written or oral. *As the heathen*.—See 1 Kings 18: 26; Acts 19: 34.

8. *The Father knoweth*.—He needs no information, and it is not necessary to arouse his sympathies. Prayer is not an opportunity for begging or whining. There is petition in prayer, but the main element is communion. Prayer makes it possible for God to bless us, opens our hearts to receive.

IV. The Lord's Prayer.—V. 9-13, and Luke 11: 1-4. *After this manner*.—Not obligatory, only a suggestion, a model. It is a model of brevity, but nothing is omitted. "Every Divine promise, every human want, every aspiration" is here. The prayer is:

1. Preface—Or invocation.
2. Adoration—The glory of God.
3. Petition—Our wants.
4. Doxology—Or conclusion.

THE INVOCATION. *Our Father*.—The fatherhood of God and the brotherhood of man is here in two words.

ADORATION. *Hallowed be thy name*.—By reverence, love, adoration. Is there a sweeter word than hallowed? How revolting is profanity.

10. *Thy kingdom come*.—The reign of God through Christ in the hearts of all men. Chaplain McCabe wants inserted in the creed of Christians, "I believe in the coming of the Kingdom of Christ." *In earth as in heaven*.—That is abso-

lutely, unquestioningly, "cheerfully with ineffable delight." The answer to this petition would be fulfillment of John's vision. Rev. 21: 2-4; see Matt. 23: 36-42; Acts 21: 14; Ps. 103: 20, 21.

11. *Us our daily bread*.—Mark the change of thy to "us" and "our." Though we seem to earn our bread it is still the gift of God. "Back of the snowy loaf is the mill-wheel, back of the field is the sunshine and the showers, and back of these is God." See Prov. 30: 8.

13. *Our debts*.—A sinner is a debtor. We are all deeply in debt to God. The incumbrance no man can remove, and God might foreclose it, but he blots out and remembers not our iniquities, if *We forgive our debtors*.—See Matt. 18: 21.

13. *Into temptation*.—Duty may bring us to battle with temptation. But we do not covet them. It's the raw recruit that is anxious for a battle. See Luke 22: 40; 1 Cor. 10: 13; 2 Pet. 2: 9. *From evil*.—The evil of all the source and sustainer is sin. There is no need to fear the results of prayer. *For thine the kingdom, etc.*—God is able. He cannot be impoverished. Give God the *Glory* due unto his holy name. 1 Chron. 12: 11, v. 14, 15. This is Christ's commentary on verse 12. Forgiving must precede forgiveness. To forgive an unrepentant heart would set a premium on sin. See Mark 11: 25, 26; Eph. 4: 32; Col. 3: 13; Matt. 18: 35; Jas. 2: 14.

It is a pity to manufacture infidels in the Sunday school, to sow the seed of tares. This is sometimes done. One way is the pictorial representation of the Devil as a hideous, horned monster. We saw such a picture of the Temptation of Christ. It was for the children. The picture was a lie. The tempter would never fasten his fangs on a soul in such a way. He will never come to those children in that way, and ere we know they will be laughing at such a Devil, and disbelieve in a powerful spirit that seeks for souls, only to hurl them to Hell.

## THE JOY OF DECISION.

"Do you dance?" was asked a young miss.

"I do not dance now," she said; "I have given it up. For a long time I danced. My conscience opposed it; my mother disapproved of it. Becoming a Christian, I found I could not conscientiously longer engage in it. I do not find fault with those who dance and play cards, but for myself I have decided."

In a later conversation on the same subject, when the decision of some other ladies to dance no more was reported at the family circle, the same young lady remarked:

"I am glad to hear that. There is such pleasure in a final decision. I enjoy the right so much more when I have finally and positively decided in favor of it."

In wavering is utter unrest; in decision is a thorn in the pillow! When the will does not assert itself as intellect and conscience direct clouds gather over the soul and sorrow smiles. He is happiest who makes up his mind, firmly puts down his foot, dismisses forever the possibility of going back to the

old practice, and walks forward with the self-respect which always comes from the consciousness of decisive action.—Sunday School Journal.

## A LITTLE GIRL'S LOGIC.

A girl six years old was on a visit to her grandfather who was a New England divine celebrated for his logical powers.

"Only think, grandpa, what Uncle Robert says!"

"What does he say, my dear?"

"Why he says the moon is made of green cheese. It isn't at all, is it?"

"Well, child, suppose you find out yourself?"

"How can I, grandpa?"

"Get your Bible and see what it says."

"Where shall I begin?"

"Begin at the beginning."

The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes all bright with the excitement of discovery: "I've found it, grandpa. It isn't true, for God made the moon before he made any cows."

## ENGAGING MANNERS.

There are a thousand pretty, engaging little ways which every person may put on without running the risk of being deemed affected or foppish, the "sweet smile," the quiet, cordial bow, the earnest movement in addressing a friend, or more especially, a stranger whom one may recommend to our good regards, the inquiring glance, the graceful attention which is so captivating when united with self-possession—that will insure us the good regards of even a churl. Above all, there is a certain softness of manner which should be cultivated, and which, in either man or woman, adds a charm that almost entirely compensates for the lack of beauty. The voice can be modulated so to intonate that it will speak directly to the heart, and from that elicit an answer; and politeness may be made essential to our nature. Neither is time thrown away in attending to such things, insignificant as they may seem to those who engage in weightier matters.

It is no man's business whether he has genius or not. Work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best. If he be a great man, they will be great things; but always, if thus peacefully done good and right.—John Ruskin.

Hope is like the wing of an angel soaring to heaven, bearing our prayers to the throne of grace.—Jeremy Taylor.



## OUR BOARDS.

BOARD OF PUBLICATION AND SABBATH SCHOOL WORK.

1334 CHESTNUT STREET, PHILADELPHIA, JULY 30, 1887.

To the Pastor, Superintendent, Officers, Teachers and Scholars of this Sabbath School.

DEAR FRIENDS: We congratulate you on the excellent arrangements and delightful exercises of Children's Day, June 1887. We desire also to thank you for your part in the noble contribution made on that day to the Sabbath School and Missionary work of this Board. Your gift helped to swell the entire collections of our Presbyterian Sabbath Schools on Children's Day to the great sum of over \$15,400. We cannot tell you how much this money has already done for the cause of Christ. Our Sabbath School and Missionary Treasury was far behind. We could do nothing to enlarge the work until the debt was paid. The great enterprise of Sabbath School Missions was paralyzed. What could we do? We prayed to God. He answered our prayers by putting it into your hearts and hands to give us this magnificent sum of money. The Sabbath Schools have well nigh lifted us out of debt. They have placed us in a position to do great things for the perishing millions of boys and girls in our land outside of all Sabbath Schools. In the name of these neglected youth, in the name of our great Board, and in the name of our Savior, we thank you heartily and sincerely. May He richly reward you for your work of faith and labor of love. May our Lord Jesus Christ bless you, every one. Yours in His Work,

E. R. CRAVEN,  
Secretary.JAMES A. WORDEN,  
Superintendent of Sabbath School  
and Missionary Work.

## MISSIONARY ITEMS.

The Methodists are working steadily forward toward the million a year for missions. Their Missionary Society reports receipts from November 1st, when its fiscal year began, to May 31st, seven months, \$543,159.02, against \$493,802.65 during the corresponding part of its last year, an increase of \$49,356.37, notwithstanding a falling off in legacies of \$35,216.31.

We wish some of our Catholic friends who disparage Protestant missions would tell us how it happens that the native Catholics of India are so illiterate as compared with the Protestants. Can they mention one prominent native Christian in all India who is not a Protestant?—Independent.

Mr. Richard Grant, treasurer, reports that the contributions to the Bishop Taylor transit fund since February, 1886, have amounted to \$44,584.87. The contributions up to June 10 to the Congo river steamer amounted to over nineteen millions.

The Presbyterian Theological Seminary at Beirut closed its work for the year, recently, with examinations. This year has been a prosperous one, and the class of seven young men have acquitted themselves with credit. They go forth to spend the vacation of three months in practical work in different parts of the Syrian field. Some additions are expected at the opening of the next year. Dr. C. Van Dyck will give instruction in Hebrew and Greek. There has been a perceptible growth in the interest in Foreign Missions in the Seminary and College during this past year, and students are considering prayerfully their duty to carry the gospel to the distant Arabic-speaking world. This is a move in the right direction, and should be encouraged by all legitimate means. The 150,000,000 of the races who are accessible through the Arabic language must look to Syria and Egypt for their apostolic messengers.—Presbyterian Observer.

A Travancore missionary says: "Our general plan of open-air preaching is to go to the heart of a street, and begin to sing a lyric. We then proclaim to them the good news, which is listened to on the whole with good attention. Preaching one day to an assembly at Vandasery, a certain man, whose attention was riveted upon the speaker, come forward and said, holding out something in his hand: 'The precious words which you speak deserve our solemn attention. What you say about the vanity of the world, of the immorality of the soul, of the great Savior Jesus Christ, and of heaven and hell is all true. Will you please accept this chuckram?' We replied to him we did not expect anything from the hearers but to give their hearts to Christ, and politely declined to take his his offer. 'I eagerly beg you to accept it,' he added, because I give it as a small charity to spend in the name of Jesus Christ. We objected again; but his earnest importunity prevailed on us, and we received his chuckram."

The new emperor of China, Kwang See, is favorably disposed towards missionaries.

## OUR YOUNG FOLKS.

GRANDPA'S FARM.

BY M. EMMA JONES.

CHAPTER V.

Dan had no fear of a bear in that country, so he went boldly up to the tree. Seeing the two bright eyes, he put in a stick and dragged out a baby fox. Its mother had left it while she went to hunt its dinners perhaps from some one's chicken yard.

Foxy was so young, Dan thought he could easily be tamed, so he told the children they might take him home. As they were carrying him home he barked, which pleased the children very much.

Grandma thought it a bad plan to have a fox around, but if the children wanted to pet him and would keep him well fed, so he would not bother her chickens, they might keep him.

Grandpa said, "give him plenty of bread and milk, but no meat. If he once tastes meat, I fear the chickens will not be safe."

Bennie made him a nice bed in a barrel. At night a board was put over the top. Foxy did not like this new bed of carpet, half so well as he did his hole in the tree, with a bed of soft dry leaves.

One day when the children had been playing with Foxy, they forgot to put him back in his barrel. Foxy was glad of this. He walked around quietly at first, then he began playing at "hide and seek," in the chicken coops. The little chickens were afraid of him and began to run. Foxy ran after them—maybe he was playing at first, but soon he caught one in his mouth. He bit it; it tasted well, so he ate it all. Grandpa came just in time to keep Foxy from getting another chicken. He was put in his barrel and covered over.

Now Foxy did not like to belong to a boy and be kept shut up and have to eat bread and milk. He liked to belong to himself and hunt his dinners. He must have thought, "How can I get away from here?" One night he tipped his barrel over. He went into the chicken house, got a nice fat hen and ate her, then he ate some eggs. He was sleepy and tired, so he curled himself all up and lay down in a hen's nest and took a nice nap. When morning came Bennie said, "you bad, bad Foxy. You are my child, I shall have to punish you." Bennie took a little switch to him. Foxy did not like to be whipped, so he bit Bennie on the hand. Bennie slapped him on the ears for such great naughtiness. Foxy said to himself or least he acted as if he might have said it—"I won't stand such treatment, I will run off right now." So he gave a big jump and run very fast for the woods. He did not come back any more in daylight.

Sometimes at night when Bennie was fast asleep, shy Foxy would come and walk round the big coops where the chickens and eggs were. He finds a door, walks in and helps himself to a nice dinner. He does not lie down any more, but quickly goes back to the woods.

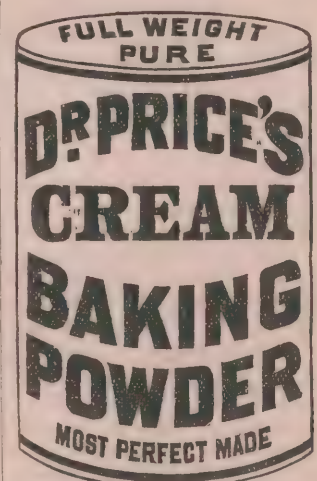
Grandma does not like this kind of things. She says, "soon all my chickens will be gone. Something must be done. Dan must set a steel trap."

So that night Dan set a steel trap, but Foxy did not come till the next night. He must have caught his tail in the trap, for the next morning there was some hair fast in it.

Grandpa said, "a steel trap is not big enough for a fox. Dan you must make a 'dead-fall.'" Dan

made a "dead-fall." Foxy came and got the chickens. He must have known what a "dead-fall" was for, because he never seemed to touch it. At last, one night, the chicken house was so well closed that Foxy could not even find a little hole. He looked at the "dead fall," and in it was a nice dead chicken. Foxy must have thought to himself, "I am hungry and that chicken looks so good. That place looks like a little house. It will be nice and dry and out of this cold rain. I am so hungry. So in went Foxy, and SNAP, went the "dead-fall. Foxy was caught! In the morning Dan killed Foxy. Foxy was like men or boys who are attracted by the bright inside of the box, the saloon, the "dead-fall." They at first just look in, next time they look twice and think, "How pretty and bright," next time, it is not only, "How pretty and bright," but as they linger and look the bright lights dazzle the eye, the gay hanging pictures, the sparkling cut glass bottles, the rollicking, boisterous laughter and the merry, ringing, clinking of the glasses please the eye and ear. "I'll just step inside, a moment. It won't hurt," says the careless thinker. Perhaps this time he only loiters a moment, but next time he walks to the counter, and sees poured out the sparkling wine, the bubbling beer, or the amber colored whisky. He is tempted to take one glass of mild drink. Before he is aware of it the "dead-fall" has just as surely and securely closed down on him as did Dan's "dead-fall" close down on Foxy. Ruin, destruction, sorrow, hunger, shame; cold, disgrace, dishonor, suffering, rags, and tears are the planks of which "this dead-fall" are made, each plank is securely nailed with eternal ruin.

[TO BE CONTINUED.]



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EDITORS:

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EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 17.

The country was dependent largely upon the church in early times in this State for music. There were few if any families able or desirous of obtaining private instructions in this accomplishment. Melodeons and cabinet organs, so common now, had not been invented, and the price of pianos put them beyond the reach of even the wealthiest. Very few, indeed, of the inhabitants had ever seen such an instrument. The transportation from the Ohio river and setting up of the first pianoforte, and the sensation it produced at Bloomington, as described in the "New Purchase," sometime in the thirties of this century, is among the funny things of the past. The violin, or "fiddle," was so generally used at low dance, that religious and moral people were prejudiced against it, and by many it was denominated the "devil's instrument."

Good singing in the meetings of Christian people and congregations was felt to be essential in the worship of God, and the churches gave much attention to music. Many ministers studied the science and gave instruction in the rudiments, and if they did not teach themselves, they secured "singing masters," as they were called, and aided in forming large classes for the study of the principles and for the practice of song.

These "singing schools" and their influence might fill interesting chapters in the history of early times. "Music books" were scarce and were often multiplied by the pen. Indeed, some of the teachers, as James Lowery, Mr. Dickerson, the father of Rev. H. L. Dickerson, of Indianapolis, who taught classes, and led when present the music in my father's churches, were not only reputed fine singers and teachers, but also composers of music. Copies of books in my father's handwriting are still preserved, which were written because they were needed for use and could be secured in no other way.

By the way, he wrote a bold,

plain hand, easily read—as most men then did if they wrote at all. Why their sons do not follow their example in this respect I shall not try to explain. Saturday afternoons were largely given to these singing schools. Few churches aimed to have preaching every Sabbath. The classes were so held that a teacher might come from a distance, give instructions and remain over the coming Sabbath to lead the singing of the congregation. The next Saturday and Sabbath he could perform the same work in a distant congregation. He often brought with him, or secured from adjacent regions, good singers of both sexes, and the singing was very fine and the occasion greatly enjoyed.

The long intermissions for rest and recreation, when young men and young women went by couples for water, or seated themselves on rustic logs for social converse, with many were the chief attraction. Nor was the "gallanting home" and the visiting less prized, and many a bargain was made at such times that united two happy souls for life.

These singing schools were often the means of intellectual culture. Not only were the rudiments of music explained and the classes examined by questions as to their knowledge, and their ability to sing tested, but often the pupils were asked to compose couplets or verses in the long and common and H., M. and 7 o., and all the various feet extempore and these were repeated and sung.

On one occasion the word squirrel was given on which to compose a verse in common meter. After a few trials one pupil said:

"The squirrel, it is a pretty thing,  
And has a bushy tail.  
I wish I had the skin of him  
For hangings for my flail."

The correction of feet and the criticism of language, etc., gave variety and instruction often of much worth.

The minor keyed music, as I recollect it, and as is reported, was especially practiced, and the plaintive notes often exacted the deepest emotion. Among these I recall Tender Thoughts and Leander. The words sung to Leander were historical. The tune and words by one of the music teachers were composed to give expression to the sad event the words narrate. The words I have never seen in print, but they were burned into my memory in early life by hearing them sung with great pathos almost continually. They were these:

Come all ye youth of every age,  
And to my song give ear:  
A mournful story I will relate  
As ever you did hear.

November the last, the 11th day,  
One thousand eight hundred and five,  
This youth was called into his grave,  
No more did he survive.

That morning he did ride away  
Upon some friend to call;  
As he returned in silent ease,  
He from his horse did fall.

But how he fell we never knew,  
Because he was alone,  
There was not one with him to hear  
His last expiring groan.

His father mourns from day to day  
The loss of his dear son.  
His mother weeps most bitterly,  
Saying, "Oh, Leander is gone!"

His sisters, too, Oh they do mourn,  
Forever they do weep,  
To see their brother that was well  
So soon in clay must sleep.

Of course these words were not used in public worship, but the tune was adapted to other words and sung with much effect. A great deal was said in those days about the different styles of music—rhythm and tone.

But my paper grows too long and I must suppress what I thought of saying about the adaptation of tunes to hymns and the poverty of hymns of certain kinds in early times.

[To be Continued.]

## AMONG THE CHURCHES.

Spending a few weeks among our people in educational work, we have the pleasure of looking in on many of the brethren. Saturday night, July 31st, we reached

MUNCIE,

But too late to find Bro. Geo. Little. Having never met him, we did not know how approachable he might be. We know now, and assure anyone of a hearty reception at any hour, seasonable or otherwise. We found him Sunday A. M. Bro. Little's is a plain brick church, of the old style of a long church, two stories. The church is commodious and cheerful. The congregation was good for such a scorching day. The church is centrally located. They own half a block, and the property is very valuable, especially during the gas boom. There is talk of selling one-half the ground and building a handsome new church and parsonage. The ground that could be spared would bring more than \$20,000. Muncie is in the future tense all over. The gas boom is moribund, but it is coming to in four or five weeks. Factories without number are coming where gas is so plenty. The conservative citizen is going to have 20,000 population; the editor of the town paper claims 50,000. It is not all future tense. Muncie is prospering. Muncie is now a handsome, prospering city, doing a good business. The courthouse, just completed, is a remarkably fine appearing structure, costing more than any other in the State, except that of Marion county. In neatness and harmony it is more beautiful. It is of a solid very white stone. One of the life-size figures is Muncie, chief of the Delawareans. Hence the name of the city and county. In the days when the Muncie church was weak there were other country churches near. But Muncie has increased and they have decreased and died. There is no church in any direction nearer than 20 miles. Is Presbyterianism inevitably a city institution?

Twenty-five miles by wheel brings us to

WINCHESTER,

County seat of Randolph. Bro.

Fowler is vacating. The church here is small, but plucky. At a time when they had no pastor they determined to build them a house. They have been worshipping in a hall. They are just finishing the handsomest little church we have seen. It is a perfect beauty. They believe that beauty is a good investment. The plans were secured of a New York architect. There will be three rooms, the floor is sloped, and the seating semi-circular. The Winchester Presbyterian is decidedly and very properly proud. The Sunday School has the best Superintendent in the State, in name at least. Bro. Geo. B. Best is an earnest, original worker, and in connection with Prof. Woods and others, lends a helping hand to the schools round about. An hour's spin brings us to

UNION CITY,

Which is a city set on a hill. The residence of J. B. Coddington is said to be the highest point in Indiana. Rev. J. A. Adair, a graduate of Lane, has been in charge since June. Bro. Adair comprehends the situation and has set himself earnestly to do the work of a faithful shepherd.

ANDERSON.

Bro. Ziegler being called away to Union City to the funeral of an old friend, we attended the funeral of a little babe for him in Anderson.

Anderson has gas, and has the opinion that she has the biggest well on the earth. The monster, for such it verily is, is weighted down and only a small jet is allowed to escape. By the kindness of Mr. Doney, the well was turned on in full strength, and such a roaring and writhing one never saw. It can be heard miles. Well, it literally shakes the earth for two hundred feet away. The well is on the bank of White river, and at one time there was a pipe which carried the gas out into the water, throwing it into the spray until the water seemed to be afire and jets of flame were thrown for fifty feet in the air. The pipe having been broken by the pressure, only straight flame was shown the night we saw it.

An artesian well that was struck at about 345 feet, sends up a strong flow of most excellent mineral water. Another well is being dug in Anderson, which is to belong to the real estate that uses the gas. Upon the payment of \$50, each property holder becomes an equal sharer in the well, and when the property is sold, the gas well rights will be sold with it.

PORTLAND.

The church here has been vacant some time. They are fishing over in a neighboring Presbytery, and somebody had better keep a sharp eye out for invaders or they are likely to lose a good man. Portland is a very pretty, progressive city of 4,000. Plenty of gas and plenty of business and they are very anxious to secure a minister, and that at once. An idle church is like an idle boy, it is very bad for both. Some day such things will be unknown in the Presbyterian Church.



## SYNOD OF INDIANA.

## UNEMPLOYED MINISTERS AND VACANT CHURCHES.

Ministers seeking churches in Indiana can correspond with the Chairmen of the Home Mission Committees of Presbyteries who compose the Committee of Synod.

Rev. John A. Campbell, Presbytery of Crawfordville, at Frankfort, Ind.  
Rev. R. S. Goodman, Presbytery of Fort Wayne, Kendallville, Ind.  
Rev. J. Williamson, Presbytery of Indianapolis, Greenwood, Ind.

Presbytery of Logansport, —  
Rev. G. A. Little, Presbytery of Muncie, Muncie, Ind.

Rev. W. L. Austin, Presbytery of New Albany, New Albany, Ind.

Rev. B. Condit, Presbytery of Vincennes, Terre Haute, Ind.

Rev. A. T. Rankin, Presbytery of Whitewater, Kingston, Ind.

A. T. RANKIN,  
Chairman Com. H. M., Synod of Ind.

## ECCLIASTICAL MEETINGS.

## THE SYNOD OF INDIANA.

The Synod of Indiana will meet in the Presbyterian Church of Wabash, Ind., on Thursday, October 13, at 7:30 P. M.  
EDWARD P. WHALLON, Stated Clerk.

## PRESBYTERIES.

Vincennes Presbytery will meet in the Presbyterian Church of Oakland City, Ind., on Tuesday, September 13, at 7:30 P. M. The presbytery to be held at this meeting is three cents per capita.  
BLACKFORD COAST, S. C.

Crawfordsville Presbytery will meet at Kirklin, Sept. 27, at 7:30 o'clock P. M. Session books are to be presented.  
JNO. M. BISHOP, S. C.

**LAFAYETTE.**—Dr. Kane, of the Second church, is summering in LaPorte county.

**CHARLESTOWN.**—Prof. John F. Baird, of Hanover College, has been at the residence of his father, near this place, during the past week, quite sick, and is still too ill to leave his room.

**WINAMAC.**—Bro. Dickey of Monticello held communion here the 7th of August. Three members were received. This church has enjoyed the services of A. J. Arlick, a Wabash student, during the summer, giving half his time to Winamac, and half to Center. These churches are looking for a pastor.

**MONTICELLO.**—Rev. S. C. Dickey, the pastor, after a year of laborious and successful work, has been given a month's rest, beginning last week. His father, Rev. N. S. Dickey, filled the pulpit last Sabbath, and Rev. G. A. McIntosh is to preach the next.

Mr. McIntosh is expected to supply several adjacent churches in the near future.

Mr. Dickey took a tent and has gone with his family somewhere on Lake Michigan to camp out and rest.

**MT. VERNON.**—The church here is prospering under the labors of the pastor, Rev. J. F. Flint. An addition to the church for Sabbath-school, prayer meeting and social purposes is now being built. Like the church it is to be of brick. When finished, the church, with its parsonage only a few years old, and its auditorium recently improved, will be one of the best equipped charges we have. Mt. Vernon is an excellently built, beautiful county seat of about 6,000 inhabitants, and Posey county is one of the richest and best improved counties in the state.

**AUBURN AND WATERLOO.**—This has been for 15 months the pastorate of Rev. H. A. Sawyers—his first charge. During this time the work of the churches has been greatly revived. The Sab-

bath schools, prayer meetings and congregations have all grown. A new church has been built at Waterloo and a nice parsonage property adjoining the church bought at Auburn. In this fifteen months 63 have been received into the full communion of the church and 17 children to the baptized membership. There is a constant growth and an outlook for good results in the year to come.

**JEFFERSONVILLE.**—We held a meeting of several days, embracing the first Sunday in August, at Valley City Church, in Harrison County, Ind., where 13 professed faith, and, after baptism, on examination were received into communion with the church. We had a joyful time, the church was greatly strengthened and blessed, while impressions for good were widespread and, as we hope, lasting. The other places where I preach are not so old or well established as this place, two of them being quite new, and will need constant care to develop them.

T. G. BOSLEY.

## A SEMI-CENTENNIAL.

About one hundred and fifty friends, old and young, gathered at the pleasant home of Mr. and Mrs. I. M. Coen, in Richland township, on Wednesday, July 20th, to help them celebrate their fiftieth wedding anniversary. From the time the guests arrived at 2 P. M., until the last departed at 8:30, all were made to feel that their presence was a happy compliment to the worthy couple. All formality was thrown aside, and the meeting was in fact a great reunion of neighbors and friends, a joyous, happy party. Mrs. Jones, of Newtown read a poem entitled "Fifty Years," written by Mrs. C. R. McKinney and addressed to Mr. and Mrs. I. M. Coen. This pathetic story in verse, read in a touching manner, brought out the handkerchiefs, and there were other damp eyes besides those of the couple whose anniversary it commemorated. Mrs. Herbert Campbell and Mrs. Geo. Duncan each sang sweetly appropriate songs, accompanied by the organ. Rev. J. W. Mann, on behalf of the Presbyterian Church at Newtown, in a well-worded address, presented the fifty-year groom with a gold-headed cane, and the bride with a gold-lined silver spoon of new and handsome design. Both articles were appropriately engraved. It devolved on Mr. Coen to acknowledge the gifts, and though the surprise had taken some of his composure, he did so in a very creditable manner. Following this, Mr. Coen read a paper on the incidents of the early lives of himself and wife, which was well prepared. It was intended especially for the younger members of the family, but the combination of pathos and quaint humor made it one of the most interesting things of the day to all the guests. At the conclusion

of the reading of the paper, supper was announced. On the beautiful lawn, under the shade trees, a table had been set and around it sixty people gathered, Mr. and Mrs. Coen at the positions of honor. The gray-haired veterans and their wives sat at the first table. The younger people at the second, and the industrious waiters and the children at the third. Before the third table was cleared, darkness had come and nearly all the guests had departed, all leaving with regret and pronouncing it one of the pleasantest gatherings they had ever attended. Although the invitations read "no presents," a number of friends violated the injunction and the following valuable tokens of friendship, not publicly presented, were received: A golden cake basket, one-dozen gold-lined teaspoons, a gold-lined cake knife and sugar-lifter, a gold pen and holder, two pair of gold-rimmed spectacles by the children, cut glass tea set, gold pin and collar button and gold-lined salt cups by the grandchildren.

Isaac M. Coen and Rachel Sayers were married on July 20, 1837, in what is now Morrow county, O. They started in the battle of life with strong hands and willing hearts as about their only capital. They moved to Indiana in 1840, and for nearly 47 years have lived in Richland township. Though their married life has been a checkered one, full of joys and sorrows, trials and disappointments, they have made it successful, and are to-day reaping the harvest of economy and industry. There is not a couple in the county who are held in higher esteem than Mr. and Mrs. I. M. Coen. Down the hill of life, toward the setting sun, this worthy couple go, their hands clasped and their hearts entwined in the love that knows no ceasing. Behind them stand the long line of friends—friends who have known them 20 years and less, all happy in the thought that such valuable citizens, such kindly people are granted a long lease of life. May Mr. and Mrs. Coen remain many years yet to enjoy the rest of which their long and useful lives are deserving, and to appreciate the friendship and good will of all who know them.—Attica Ledger.

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## RELIGIOUS NEWS.

Rev. James Revennaugh, Nashport, O., to Noblesville, Ind.

Rev. H. G. Denison, Winneconne, Wis., to E. lensburg, Washington Territory.

Canon Wilberforce says that the drink bill of Ireland amounts to \$10,000,000 annually.

Rev. P. Allen, of Warren, Pa., has received and accepted a call to the church at Lawrence, Kan.

The Cathedral property in Topeka, Kansas, has been sold, and a new and beautiful edifice is to be built, with chapter house connected, to cost \$75,000 to \$100,000.

The Third Presbyterian Church in Pittsburgh, Pa., is about to expend \$10,000 in repairing its house of worship. Among other changes will be the introduction of electric lights.

The Presbytery of Pittsburgh has ordained Mr. Frank H. Chalfant, son of Rev. G. H. Chalfant, as an evangelist to China. His brother, Rev. W. P. Chalfant, is already in that field.

Rev. S. R. Preston lately held a protracted service in the Spring Creek Presbyterian Church, Va., extending over a week, and as the result twenty-four persons have united with the church.

The Cumberland Presbyterians now have 2,500 churches, and a membership of nearly 150,000, and the publication house at Nashville, Tenn., is credited with a clear profit of \$8,180 for the past year.

At a called meeting of the presbytery of Zanesville, July 21st, the Rev. J. R. Hill was received on a letter of ordination from the Old-school Covenant Church, and installed pastor of Pataskala Presbyterian Church.

At a called meeting of Pueblo Presbytery, Rev. W. E. Archibald was received from the Presbytery of Halifax and installed pastor of the church of Silver Cliff, Col., July 21. His is the first pastorate in that mining town.

The great city of London, with nearly five millions of inhabitants, has no mail delivery on the Lord's day; nor is the mail carried on that day in the rural districts, although there are over four thousand post offices in them.

President Fisher of Hanover College, received the degree of Doctor of Laws from Wooster University at its last commencement. This honor was most worthily bestowed, as Dr. Fisher is a scholar of profound and varied learning.

Rev. E. M. Lewis is supplying the Westminster Church, Denver, Col., and as a consequence the session announces that it is at present unable to entertain any propositions from candidates looking to the occupancy of the pulpit.

At its last convention the Lutheran Ministerium of Pennsylvania received four ministers from other Synods, and had twenty candidates for ordination. Among them was Dr. Hilprecht, lately called from Erlangen, Germany, to a chair in the University of Pennsylvania.

The family of the late Lewis Thompson, of North Carolina, have given about seventy-two acres of land, near Charlotte, for an orphanage. There is a brick building on it capable of accommodating thirty children. Several guilds in different parishes are enlisted in its support.

The sacrament of baptism and the Lord's Supper were administered lately in the Japanese Presbyterian Church, San Francisco, Cal. A large company of young men were present. Two young men were baptized, having been received into the church from heathenism on confession of their faith in Christ. Two others were received by letter. The church now numbers 56 members.

When the Southern and Northern branches of the Presbyterian Church can come together on the Standards as a basis, without exacting pledges for the future, in the spirit of entire consecration to the Lord Jesus Christ, the time for organic union will be recognized. There will be no barriers then, and for discussion there will be rejoicing before the Lord, for what he has wrought among his people.

Mormon missionaries have been actively and successfully at work among the ignorant classes in the vicinity of Augusta, Ga. All other efforts to drive them out having failed, a band of "regulators" was recently organized with the distinctly expressed intention of applying tar and feathers to every Mormon they could lay hands on. This has had an excellent effect, for on Tuesday night, when the "regulators" scoured the neighborhood, the game had fled.

San Jose.—Rev. Henry C. Minton, the popular and successful pastor of the First Presbyterian Church in San Jose, Cal., has been called to the Howard Street Church in San Francisco, vacant by the removal of Rev. Dr. Spining. The Howard Church in San Francisco has called Rev. J. B. Galloway, of Paterson, New Jersey. Calvary Church, lately Dr. Sprecher's, and St. John's Church, formerly Dr. Scott's, are still vacant.

Referring to the great cathedral to be erected in New York city the Churchman says: "It will not be for the 'sole use' of any 'party' in the church, but will be free and open to all who choose to worship God in accordance with the prescribed usages of the historic church of our race." The "historic Church," we suppose, is allied indissolubly to the historic "episcopate," and is something which, according to Dr. Hatch and Bishop Lightfoot, was not discernible in the apostolic age.



## WOMAN'S WORK.

MONTHLY MISSIONARY TOPICS, 1887.

## HOME MISSIONS.

Aug.—Our Immigrant Population.  
 Sept.—The Mexicans.  
 Oct.—The Treasury of the Board.  
 Nov.—Our Missionaries and Missionary Teachers.  
 Dec.—The Spiritual Condition of the Whole Country.

## FOREIGN MISSIONS.

August.....Papal Europe  
 September.....Japan and Korea  
 October.....Persia  
 November.....South America  
 December.....Syria

## MOTHERS' ASSOCIATION.

The following is the contents of a neat little four-page leaflet. No explanation is needed. It was designed and used with success by Brother Loucks at Logansport. They can be used in any church. Mothers' prayers! The very thought is unspeakably beautiful.

*If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.—Matt. xxi: 19.*

THE  
MOTHERS' ASSOCIATION.  
OF THE

## OF

*And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou liest down and when thou risest up.—Deut. vi: 7.*

## OUR CREED.

- I. We believe in God as the hearer and answerer of prayer.—John v: 14, 15. Heb. xi: 6.
- II. We believe in his everlasting Covenant to be a God to us and to our children after us in their generations.—Gen. xvii: 7. Gal. iii: 29.
- III. We believe the fulfillment of this gracious covenant to be secured by prayer and effort.—Deut. vi: 6, 7. Eph. vi: 4.
- IV. We believe God blesses united prayer and united effort.—Mat. xviii: 19; Neh. iv: 1; vi: 15, 16.

## OUR COVENANT.

## We Purpose

- I. To meet on the——of each month to claim by united prayer the gracious promise of God for our children.
- II. To seek daily at home by prayer and the study or reading of the Scriptures such fitness for the training of our children as God alone can give.
- III. To encourage and assist our children each month to commit to memory some portion of the Scriptures and some sacred hymn as a help to them both now and in after years.
- IV. To recommend that each Sunday evening, directly after tea, or at some other hour, if more convenient, a household prayer meeting be held in which the parents and children in turn shall audibly take part.

NAME.....

ADDRESS.....

## OUR HYMN.

Dear Saviour if these lambs should stray  
 From thy secure enclosure bound,  
 And lured by worldly joys away,  
 Among the thoughtless crowd be found  
 Remember still, that they are thine,  
 That thy dear sacred name they bear,  
 Think that the seal of love divine,  
 The sign of covenant grace they bear.  
 In all their erring, sinful years,  
 Oh let them ne'er forgotten be,  
 Remember all the prayers and tears  
 That made them consecrate to Thee.  
 And when these lips no more can pray,  
 These eyes can weep for them no more,  
 Turn Thou their feet from folly's way,  
 The wanderers to the fold restore.

## CHURCH UNION IN JAPAN.

While denominations in America are discussing union, Christians in Japan are effecting union. There is every probability that the United Church of Christ (composed of several bodies of Presbyterian Churches and Reformed Churches) and the Congregational Churches in Japan will speedily present an undivided front. Arrangements looking to this end were begun in Tokio in May between committees for both sides, each composed of four Japanese and one missionary. The result of such a union would be much greater efficiency and economy.

The doctrinal basis of the proposed union of churches in Japan requires, besides unqualified assent to the Scriptures, acceptance of the Apostles' creed, the Nicene creed and the Nine Articles of the Evangelical Alliance, and any churches are welcomed to this union on the same basis. Ministers are required to approve for substance of doctrine the Westminster and Heidelberg catechisms and the Plymouth Declaration. Each side yields something in polity. The total number of churches if the union is accomplished immediately will be nearly ninety—an army with banners.

The American Board will bring to this union thirty-five individual churches, which, in respect of self-support, liberality and the scholarship of the pastors are excelled by none in Japan. It brings along with these churches a thorough and admirable educational work, including Doshisha College of Kyoto, of which Joseph Neesima is President, the foremost man in Christian things in Japan.—Woman's Work.

## WOMEN AS MISSIONARIES.

One reason why missionary women physicians will succeed in such countries as China and Japan is, nearly always a sick woman there would die, and all her relatives would prefer she should die, than to have a man doctor. If they have to call one they put a thick curtain around the bed and she puts her tongue through a slit in the curtain for him to see, and her husband feels her pulse under the doctor's direction. They practice surgery by thrusting long needles at a draped image of the human form, and when they can hit any part pretty accurately they are considered skillful enough to practice. One doctor tried to cure a woman of headache by sticking a needle into her ear. Another treated a man for a pain in his back by sticking a needle in one of his eyes. In commerce, education, and politics Japan has made great progress in the last twenty years. In the professions, law, medicine, and religion, these Eastern countries are in the bondage of superstition, and need the enlightenment of Christianity.—Religious Herald.

## THE HONEST MORAVIAN.

In the late war in Germany, a captain of cavalry was ordered out on a foraging party. He met a Hernouten or Moravian with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troops foraging." "Presently," replied the Hernouten. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the captain. "Have patience for a few minutes," replied his guide, "you shall be satisfied." They went on and, at the distance of about a quarter of a league farther, they arrived at another field of barley. The troops immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was much better than this." "Very true, sir," replied the good old man, "but it was not mine."

## A BOY'S RELIGION.

If a boy is a lover of Jesus, he can't be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to play like a real boy. But in all he ought to show the spirit of Christ, and be free from vulgarity and profanity. He ought to eschew tobacco and intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecuton, to deceit. He ought to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—Royal Road.

Slippery places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians.—Lee.

If religion does nothing for your temper it has done nothing for your soul.—Clayton.

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## For Weak Women.

Mrs. Lydia E. Pinkham, Lynn, Mass.: "About the first of September, 1881, my wife was taken with uterine hemorrhage. The best styptics the physician could prescribe did not check it and she got more and more enfeebled. She was troubled with Prolapsus Uteri, Leucorrhoea, numbness of the limbs, sickness of the stomach and loss of appetite. I purchased a trial bottle of your Vegetable Compound. She said she could discover a salutary effect from the first dose. Now she is comparatively free from the Prolapsus, stomach sickness, &c. The hemorrhage is very much better and is less at the regular periods. Her appetite is restored, and her general health and strength are much improved. We feel that we have been wonderfully benefited and our hearts are drawn out in gratitude for the same and in sympathy for other sufferers, for whose sake we allow our names to be used."

C. W. EATON, Thurston, N. Y.

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## TEMPERANCE.

### WHAT IT COSTS.

There is much said in these days about hard times. It is true that many people are unable to handle as much money now as in former days, but there is one fact to be considered calmly and seriously.

If it were possible to add \$1,800,000,000 to the channels of legitimate business, there would be no further talk of hard times. Yet this is the amount of money which directly and indirectly was spent in the liquor traffic last year. This sum, according to the Homiletic Review, would pay the nation's debt in one year, or give every voter in the United States \$15 a month, or every family in the United States a good home worth \$1,000 in five years. These figures are startling, and yet there are men who call themselves Christians, and who claim to be sensible and decent, who are willing to put their names to petitions to keep the dram-shop in existence.—Central Baptist.

### FIGURES.

The annual drink bill in this country is said to be \$900,000,000, and its tobacco bill is \$600,000,000; while its contributions for home and foreign missions are only \$5,500,000. In other words, for every dollar spent for missions \$181.81 is spent for liquor, and \$106.09 for tobacco. Or, putting the two together, rum and tobacco get \$290.90 for every dollar which we put into the effort to evangelize the world. Is it any wonder that the progress of the truth is so slow? The worst of it all is that, in the case of the expenditures for tobacco, a large per cent. of it is paid by Christian men!—Selected.

### MILK AS A STIMULANT.

Milk heated to much above 100 degrees, Fahrenheit, loses for a time a degree of its sweetness and density. No one who, fatigued by over exertion of body and mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of it being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects.—Medical Recorder.

### ABOUT YOUR BODY.

A man has no more right to abuse his body, this wonderful mechanism of the Almighty, than he has to lie, steal, cheat, or violate the Sabbath. If I hire a house of

you, I am bound to take care of it. That is in the contract. It is your property; I have no right to abuse it. I am only a tenant. And when God gives me a body for my soul to live in, I have no right to abuse it by neglect, by the perversion of the known laws of its being, by the introduction of narcotics, drugs and poisons, any more than I have to mutilate or destroy a hired house. In the lease which God has given you of the material structure in which your soul dwells, he has inserted conditions from which there is no appeal. My body is my house.

### "PHWAT IT MANES."

In the struggle in Rhode Island for the passage of a constitutional amendment prohibiting the manufacture and sale of intoxicating drinks, it is said that at one of the polls an Irish laboring man took up a ballot for the amendment, intending to vote it. "Pat," said a liquor dealer to him, "do you know what it means if you vote that ticket?"

"Phwat it manes?" said Pat; "sure it manes that the loike of yez'll have to carry your tin buckets along the strath the same as meself!" And Pat plumped in his vote. Another workingman was told that prohibition would increase taxes.

"Well," he neatly replied, "I don't know about that, 'but I know mighty well it'll let some of us out of paying \$2.50 and costs of a Monday morning!"—Bible Banner.

### WHY HE DIDN'T DRINK.

"O, pooh! what a spooney you are, Jack! Beer won't hurt anybody."

"O, yes, I know," said John, "but I don't want to be pickled and soaked in beer. Besides, I've signed the pledge."

"O, Jack, what a fool!" interrupted his companion.

Now John did not like to be called a fool, but he kept quiet and said:

"Shall I tell you why?"

"I suppose some of those temperance folks have got after you."

"No, not exactly that; but my father died a drunkard, and I signed the pledge over his coffin with my heart-broken mother. Do you wonder I never drink?"—Selected.

### LABOR AND LIQUOR.

The Atlantic Monthly has the following article on the liquor drinking habits of workingmen:

"What a lesson lies in the drink bill of American workmen. At a moderate estimate it amounts to between four and five hundred million dollars a year. While labor is throwing away that enormous sum annually, with what show of consistency can labor lament its condition? One year's remission of that destructive self-indulgence would solve every labor problem extant, would provide a fund for the establishment of co-operative works for the sustenance of the sick and aged, for the maintenance and edu-

cation of orphans, for libraries and scientific schools, for all manner of helps.

At present the workingman can hardly make both ends meet. Is it not because he insists on creating capitalists out of the saloon keepers, and, not content with that, on submitting all his rights of citizenship to the same object of worship? The saloon in politics is the most hideous abuse of the day. But where would it be if the workingmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonymous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body, and shame and despair in his heart. Yet when labor is most disturbed, when the demand for advanced wages is the loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home; but there is always beer and whisky at the bar, and the men who consider themselves the victims of circumstances or the "thralls" of capital, squander their earnings and spend their savings in these dens. Can there be a serious labor question while this state of things continues? Can workingmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn would be comfortable?"

### WHISKY PAPERS.

We would like to place a copy of our whisky contemporaries in the hands of every minister of the Gospel in the land, that they might see for themselves the unmingled contempt with which they regard their calling, our holy religion, and all things pure and true. It would afford them ample reasons why they should speak boldly and constantly for prohibition, the only method of overcoming a traffic that makes all concerned in it, "regard not the work of the Lord, neither consider the operations of his hands."—Staunton Free Press.

The governor of Connecticut, not long since on seeing two of his staff drinking at a bar, said to them, "I want it distinctly understood that no man can drink intoxicating liquors in public and remain a member of my staff." A good example for other governors to follow.

There are 206,970 liquor dealers and manufacturers known to the government of the United States. There are doubtless many more. Allowing 20 feet for each saloon they would stretch from Chicago to New York, or a distance of 784 miles.

To know one's self is the true; to strive with one's self is the good; to conquest one's self is the beautiful.—Joseph Roux.

Counterfeit repentance commonly cheats men with general promises, and is loth to covenant against particular sins.—Henry.

## Be Sure

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An old lady of eighty, Mrs. Mary C. Ames, of Rockport, Me., after forty years of suffering from a humor in the blood, manifesting itself in Erysipelas and other distressing eruptions on the skin, at last began the use of Ayer's Sarsaparilla, and, after taking ten bottles, she is now, she says, "as smooth and fair as ever."

Frank Jones, 932 Eighth ave., New York, writes: "I suffered from impurity of the blood, which showed itself in troublesome eruptions and mattery pimples on my face, neck, etc. Ayer's Sarsaparilla effected a complete cure. I had previously tried many reputed blood-purifiers without benefit."

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## INDIANAPOLIS.

Rev. Augustus Carrier and wife are now in the city, visiting among friends.

The pastors who have been absent are gathering back and soon all the churches will be carrying on their work as usual.

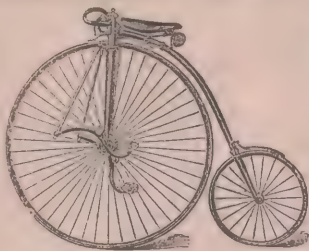
Dr. McLeod of the Second church preached last Sabbath in Dr. Hamilton's church in New York City.

## THE PARSON'S ONE-HORSE CHAISE.

On the eighth page of THE CHURCH AT WORK is the picture of one. It is not exactly the one familiar in the famous poem. This is the modern and ideal one. In the evolution to the present state of perfection, the horse has disappeared. The parson is the sole source of motive power. We speak advisedly when we call this marvel of modern mechanism the parson's chaise. True, it is the boy's delight and the sportsman's, too, while business and other professional men find in the wheel a source of healthful happiness and practical economy found nowhere else. And yet the wheel is suited to no one so much as the parson, and the roll of the clergy who bestride this rolling Pegasus is already large and constantly increasing. The popular sentiment that the wheel is not dignified will disappear in the face of common sense and the economy, usefulness and healthfulness of wheeling. The first man who carried an umbrella in London was hooted. It is because the bicycle is new and odd that many set up the dignified objection.

With a wheel, calling is made easy. It is a delight to ride out three to eight miles and see the country members. Had St. Paul been the possessor of one of these modern steeds he would have saved much of the weariness of walking over the Roman empire and would have doubled his work.

Indiana is just the place to own and enjoy a wheel. "But isn't a horse and buggy better?" That depends. If you wish to exercise your horse, buggy-riding is excellent. "Well, why not walk; walking is natural?" Oh, yes, walk if you will, but will you? If you have nothing particular to do in the world but stroll about, walking is good enough for you. Wheeling gives just the exercise a professional man must have, or sacrifice health or life. In wheeling, the circulation of the blood is quickened, the breathing deepened, and in consequence the blood aerated and purified as nothing else will do. Fresh air is fresh life. Exercise to be helpful must be exhilarating. Just here is the virtue of the wheel. An hour's run through the country, pulling up a hill, flying down, a sniff of air fresh from the fields, brings a man back to his work all aglow. It is the best medicine for dyspepsia, nervousness, and all the



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5. Just the thing for vacation.
6. It is convenient: I do all my pastoral calling on my bicycle. It carries me to all parts of the city in an afternoon, and enables me in an emergency to visit families a long distance apart in brief space of time. To walk would be fatiguing; to ride is only pleasure.—[Rev. L. D. Temple, of Flint, Mich.]
7. Exercise we must, or lose our health. Exercise we cannot, most of us, in gymnasiums, public or private. Just here comes the bicycle.—[Rev. O. P. Gifford.]
8. It is healthful as exercise: I know of nothing better. It cures headache, aids digestion and insures sound sleep. Gymnastic exercise is drudgery to me; wheeling is the keener of pleasures. It gives hardness to muscle, agility to the frame, a tone to every function.—[A Clergyman in the Detroit Christian Herald.]
9. Among the most successful pastors in Philadelphia, the following are enthusiastic riders of the bicycle: Rev. Wayland Hoyt, D. D., of the Baptist church; Rev. George K. Morris, D. D., and Rev. S. O. Garrison, D. D., of the Methodist church; Rev. J. C. Chapman, of the Reformed Presbyterian church; Rev. J. Henry Sharpe, D. D., Rev. C. C. Dickey, Rev. William L. Ledwith, Rev. William C. Rommel, and others of the Presbyterian church.—Southwestern Observer.

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wheel is not the peculiar property of sports. The wheel is a practical economical, healthful, invention. There are more than 200,000 riders in England. The bicycle path is there a part of the road improvements. The same is coming here. The 100,000 riders in America are 100,000 witnesses to the virtues of wheeling. The first man to ride a wheel in Indiana was Brandon Lewis of Lafayette. Mr. Lewis is to-day a man of 50, but a rider still. The wheel advertised on the eighth page is peculiarly a wheel for men. It is eight inches lower than the standard wheels. For this reason and also by reason of the gearing, it is a safer, more practical wheel than the standard. It is a wheel for all the year, for rough or smooth roads, rain, dust or snow. The writer has ridden with an overcoat, when the thermometer was in the twenties. The fall is the best season to ride. Get one, and you will possess the secret of happiness and health, a fair exchange for any supposed loss of dignity.

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VOL. 1.

INDIANAPOLIS AND VINCENNES, SEPTEMBER 15, 1887.

No. 49.

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## THE WEEK.

Forest fires have again broken out in Cheboygan County, Michigan.

Late vegetables and fruit are drying up, as there has been no rain for two months.

Gas in large quantities has been found within nine miles of Indianapolis. It will be piped to the city at once.

Most of the millers of Minneapolis have been obliged to put their steam engines at work, the supply of water in the Mississippi being insufficient.

Damage suits aggregating \$127,500, growing out of the Chas. Worth wreck, were filed Wednesday against the Peoria, Toledo &amp; Western Railroad at Peoria.

The total number of industrial employees on a strike in August was 18,760 against 13,750 in the whole of August, 1885. The increase in the number of strikers since July 1 over last year is 46 per cent.

A resolution was introduced in the convention of German Catholics, recently held in Chicago, denouncing the Knights of Labor. It was referred to a committee which reported adversely upon the resolution.

Young lives of Railway fame seems to have been a veritable Napoleon among the Railway nations. But his Waterloo came; the bubble burst, and his schemes were done forever, but not until a number of Railways were worsted.

President Cleveland writes all his letters and addresses with his own hand. He tried dictating to a stenographer some time ago, but found that it bothered him and that he could do his work much more satisfactorily in the good old-fashioned way.

After years of inhumanity and outrage, Georgia is taking steps to abolish its system of convict leases. During the existence of this system greater cruelties have been practiced under it than were practiced on the worst slave plantation before emancipation.

Labor day, Sept. 5, was largely observed in Indianapolis. However, the procession was disgraced, and the cause of Labor debased by allowing a large line of brewing interests a place in the procession. As a result there were more drunken men and hogs seen on the streets than evening than had been seen for years.

Charles Dickens, Jr., who is to lecture in this country, is about as unlike what the public would expect in a son of Boz as a parlor match is unlike a comet. His round face and rather feeble cast of features are scarcely redeemed by a large pair of spectacles, and in his delivery he has neither physical nor dramatic power.

The nineteenth annual reunion of the One Hundred Twenty-Ninth regiment, Indiana Volunteers, will be held at Warsaw, October 6. All ex-soldiers of northeastern Indiana, especially members of Hovey's division, Twenty-third A. C., are expected to be present. Communications addressed to E. G. Melendy, Fremont, will be answered.

The Tom Stevenson gas well at Greensburg was "shot" with one hundred quarts of nitro glycerine yesterday afternoon. The well threw out large stones and hurled them several hundred feet into the air. The gas was lighted and a flame fifty in length and fifteen feet in width leaped into the air with a terrific roar. The well is located at Emert flouring mill, and will be at once utilized to run the mill.

Secretary Bayard in his letter to Lord Salisbury on the subject of aided emigration, in cases where the emigrants have friends in this country, says that the United States has no disposition to stigmatize poverty here or abroad, for the majority of the immigrants to these shores were poor and to them the wonderful development of the country is mainly due; but while all the poor are welcome we do not wish to be made the poor house of the world.

## EDITORIAL.

No family ought to be without a religious paper.

Dr. Ellinwood of the Foreign Mission Board will be at the meeting of Synod. You cannot afford to miss his address.

Bro. Little is making every effort to make the meeting of Synod a success. Remember the date:—Wabash, Thursday, Oct. 13, at 7:30 p. m. Committees are expected to meet on Thursday at 3 p. m.

Reduced Railroad rates have been promised for Synod. Buy your ticket, taking agents certificate, at starting point. This certificate signed at Synod by the Stated Clerk will entitle you to return at one-third fare.

The Woman's Synodical Missionary Societies meet in Evansville on Wednesday and Thursday, Oct. 19 and 20. Although in the extreme corner of the State there should be a large number present. The Evansville people are proverbially hospitable and are expecting a large attendance.

THE CHURCH AT WORK is becoming an excellent advertising medium. It is read by thousands of Presbyterian people all over the State, in every town and church. We call the attention of our readers to our advertisements. These columns are interesting and contain facts and suggestions of practical value.

Our churches in Indiana are now more nearly occupied than for some time. With a presbyterial missionary in each presbytery, a Synodical Secretary, and a Sustentation scheme that would provide for self support, nothing would be lacking to give success but that one thing which, always needed is never lacking where it is wanted, the blessing of the spirit of God.

A family taking two political papers and a literary magazine or two, writes: "Please stop THE CHURCH AT WORK; I cannot afford to take it." Now, we will venture that the piety of that family is hovering about zero. In this case the trouble is not poverty. It is a lack of interest in the church and in religious literature. Parents who will bring up a family without religious literature about them either are very poor or very ignorant, or very lean spiritually.

Hanover College is now making definite efforts toward securing its additional \$200,000. If this is se-

cured it will not need to make appeals for further aid. The money will be applied to the erection of a museum and library building, a scientific building, an observatory, a dormitory for girls, the endowment of chairs, provision for scholarships and prizes. Money contributed during the year may be credited to the "Centenary Fund." Our colleges, as the years go by, will be the crowning glory of our church and state. Let us build up our home colleges.

A league against Atheism has recently been formed in Paris. It was started by some students—Protestant, Jewish and Catholic. It would seem that something of the kind was needed, in view of the fact that not long ago an Atheistic jubilee was held by the Principal Council of Paris at the unveiling of the statue of Diderot.

Paris would like to believe there is no God—no immortality. But both exist, and all the wicked infidels who have been, are or will be, cannot jostle Jehovah from his throne. The Christian knows there is a God, and rejoices in the fact. The infidel knows it, too, but would like it otherwise.

Said a member of a prominent church, recently: "I won't attend church in warm weather for my own pastor, or for anybody else." And yet that man can hardly find time for a vacation from his business. His business is more important than the Lord's business. His heart is with his treasure. He evidently cares more for the almighty dollar than for Almighty God. "By their fruits ye shall know them." Religion is a pastime with many—a mere convenience. They have neither heart or confidence in it. It is this class of church members which makes cold churches and skeptics in the world. "What is worth doing at all is worth doing well," even in the church.

That "open letter" of Dr. Palmer &amp; Co., showing reasons why there can be no union of Church North and South is an illustration of what prejudice and hate will sometimes do. The hearts of good men are sometimes, generally, in fact, a long distance from sanctification. They are doubtless becoming more and more sanctified; but judging from that letter, Dr. Palmer &amp; Co., with others of us, will not be rid of some grave inconsistencies until made so by the waters of that river we all dread. The union of the Old and New School Churches; the race question; the "Declaration of Testimony" matter; the grounds for the

division of the Church North and South—these things still live and are fostered in the souls of these Stalwarts. But a new generation is coming and demanding that the Rebellion be forgotten, and that the Church South keep pace with the advancing Christian sentiment of the age. Union is desirable, and it will be a fact before many years, in spite of the frantic efforts of a minority.

Each Presbytery ought to have a Presbyterial Missionary. If one cannot be sustained giving his whole time to the work, then one ought to be employed half the time. There is not a Presbytery in the Synod but can do that much by making the proper effort. Let the missionary work in conjunction with the Home Mission Committee under its supervision.

After that has been done a Synodical Secretary should be elected who will work with the Presbyterial missionaries. He can become a bureau of information, helping here and there, carrying the whole State along systematically and developing it at strategic points.

Let Synod adopt a Synodical sustentation scheme for the purpose of taking care of the work in our own State, and we prophecy a new order of things. To be sure much depends upon selecting the right men. But these matters will soon adjust themselves. Let personal prejudices be put aside for the sake of the cause.

We are in receipt of a pamphlet published by the Publication Board, of which Adolf Hepner is the author, "Ultramanism is Unlawful in the United States." A plea for Home-Rule contra Rome-Rule. The author starts out by stating that Irish Catholicism claims the right of "Home-rule" for themselves, but at the same time advises us to accept "Rome-rule," that is Home-rule for Ireland—foreign rule for America.

He then shows up Mr. Henry George's error in his advice to Dr. McGlynn. He denies the right of Rome to interfere with an American's social and political life. He claims that the United States authorities should enjoin Dr. McGlynn from answering the summons of the Pope. He then discusses the "sovereignty" of the Pope, in which he holds that certain States treat with him as a sovereign, hence he is amenable to international law, just as any other European ruler would be. The writer holds that all who rejoice that Dr. McG. has been ordered to Rome to answer for his position on the Labor question and for his Land theory, are "traitors to the independence of this country."



## SUNDAY SCHOOL.

## THIRD QUARTER.

## LESSON XII.

SEPTEMBER 13, 1887.

## SOLEMN WARNINGS.

MATT 7:13-29

COMMIT TO MEMORY VS. 13-14.

13. Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat;

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

24. Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rains descended and the floods came, and the wind blew, and beat upon that house; and it fell not; for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell; and great was the fall of it.

28. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

## GOLDEN TEXT.

"Every tree that bringeth not forth good fruit, is hewn down and cast into the fire."—Matt. 7:19.

## HOME READINGS.

M. Matt. 7:13-29.....Solemn Warnings  
T. Isa. 33:1-10.....The Ways of Holiness  
W. Psalm 1:1-6.....Good Men and Evil  
Th. John 15:1-16.....Fruitful Branches  
F. James 1:16-27.....Doers, Not Hearers Only  
S. Eph. 2:11-22.....The True Foundation  
S. 1 Cor. 1:1-15.....The Building Tested

## LESSON PLAN.

I. The Two Ways.....VS. 13, 14  
II. The Two Kinds of Fruit.....VS. 15-23  
III. The Two Builders.....VS. 24-29

*Place.*—A. D. 28, summer. Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee. *Place.*—The Mount of Beatitudes, or the Horns of Hattin, seven miles southwest of Capernaum.

## CATECHISM.

Q. 39. What is the duty which God requireth of man?  
Ans. The duty which God requireth of man is, obedience to His revealed will.

## LESSON PLAN WITH SCRIPTURE REFERENCES.

Two Ways. Psa. 1:6. Job 22:15. 1 Sam. 13:23.

Two Kinds of Fruit. Matt. 3:10. Rom. 7:41. c.

Two Builders. Ezra 4:2. Acts 20:32. Luke 6:49.

## PRACTICAL QUESTIONS.

## The Two Ways:

13. What is necessary in order to enter the narrow way? 2 Cor. 7:10. f. c. Prov. 22:4. What is the way called? Isa. 35:8. How delightful is the way? Prov. 3:17:4:8.

14. Is the narrow way wide enough for all who will enter? Rev. 22:14.

## THE TWO KINDS OF FRUIT.

15. What are false prophets? Who was punished for consulting a false prophet? 1 Chron. 10:13, 14.

16-20. To what are men compared in these verses? What are some of the fruits which show that you are like a good tree? Gal. 5:22. Like a corrupt tree? Gal. 5:20, 21. What punishment awaits those who are like a corrupt tree? Matt. 25:41. How only can we bear good fruit? Jno. 15:4. What will glorify the Father? John 15:8.

21. What must we do besides profess to love God? 1 John 2:6.

22. What is meant by "in that day"? 2 Cor. 5:10. Is ability to teach and do wonders a proof of Christian character? 1 Cor. 13:1-3. Give an example of wonder-working which was evil. Ex. 7:11, 12.

## THE TWO BUILDERS.

24-25. Who is the Rock on which we must build? 1 Cor. 3:11.

26-27. Mention some things which built upon are but as sand. Prov. 23:5. Isa. 21:4. Eccl. 10:1. James 4:4.

28. What was the effect of Jesus' teaching?

29. Why? Luke 4:32.

## NOTES.

## The Two Ways.

13 *The strait gate*—The narrow, the difficult gate. "The way to all best things, as prosperity, education, character, usefulness is narrow." see Matt. 16:24 Acts 14:22. *Wide gate*—broad way, and therefore easy to enter. Gravitation will take one down hill, effort only will climb. The gravitation of the heart will take one through the wide gate and down the broad way to destruction.

14 *Unto life*—few that find it. This is no decree of God's. It is the awful fact as we can see it to-day. Every one can find this way, "Him that cometh to me I will in no wise cast out." see Isa. 35:8.

## THE TWO KINDS OF FRUIT.

15 *False prophets*—Wreckers lure ships on the rocks by false lights and there are those who will lure souls to ruin and of course are most successful when they come in sheep's clothing. The man who is a wolf at heart will have no hesitation in wearing the robe of innocence for a purpose. See Matt. 24:24. Acts 20:29-30. Col. 2:8.

16 *By their fruits*—Their own characters and their effect on others. These will certainly appear. See Rom. 16:17-18.

17 *Good tree*—good fruit. The difference between a worthless seedling and the finest apple is not seen by the bark, leaves or even flower but by the fruit. See Rom. 6:22; Gal. 5:22-23.

18 *Good tree cannot*—Not merely it does not, but by the law of growth it cannot. All lives, all teachings must bear this test; see Gal. 5:10-21.

19 *Hewn down*—A common thing in crowded Palestine, and the only right thing in every orchard or vineyard.

*Into the fire*—This is not the object for which fruit trees are planted, and of human life, it is written, "God our Saviour will have all men to be saved."

21 *Not every one*—There is no longer any figure. It is a plain, though fearful statement. *Doeth*—not words, but deeds, not the profession of the lips, but the allegiance of the heart; See Luke 6:46; Matt. 25:11-12; 23:2. *In that day*—The judgment day and Christ the Judge. *Prophesied*—to prophecy is literally to speak for another. *Wonderful works*—may be done by evil men. A thief might be generous, a murderer kind, "the merit of the thing done lies in the motive." see Ps. 5:16.

23 *Profess*—openly and plainly. *Never knew you*—as a disciple. He had known their character: see Jno. 10:14.

## THE TWO BUILDERS.

24-27 *Astonished*—His doctrine was in vivid contrast with the teachings of the scribes, both as to the thing taught and the authority. Christ spoke as God, and was so understood.

## BIBLE LESSON PICTURE.

A swollen mountain torrent sweeping away a house built on sand; on the opposite side a house standing firmly on a rock.

## THE TWO WAYS.

It is not because the way is difficult to find that few find it, but because they are not willing to find it, and enter in. The entrance is plain; it is a highway (Isa. 35:8.) "Wayfaring men, even fools, shall not err therein." The sign is so clear that "he who runs may read it." There is room enough for any one to enter and walk there, with Jesus as his companion. What then is the difficulty? Why are some in your class in the other way? Because the other way is easy; they don't have to make any exertion, nor to search for it; for they are already in it. That way is so broad they can take all their sins, need give nothing up! no sacrifices nor self-denials need be made.—[Baptist Teacher.]

## THE HEAVENLY WAY

It is by no arbitrary decree that God makes the heavenly way narrow rather than broad. Verses 13 and 14 simply state a fact which is common alike to the heavenly way and that which leads to eminence or success in any direction. There is truly no royal road to anything worth obtaining. Ease, self-indulgence and indolence make broad paths, which have a fatal attraction, for us in the beginning, but whose end we all know is the ruin of all that is noblest and best.—[The Illustrator.]

## BY THEIR FRUITS

Says Dr. Abbot, "The answer to modern eulogists of Buddhism and Confucianism is India and China; the answer to the papal claims of infallibility is Spain and Italy; the answer to eulogists of 'pure reason' and a Bible overthrown is Paris during the Revolution and Paris during the Commune. New England is the best refutation of those who sneer at Puritanism, and Christendom as compared with the

heathen world is a short but conclusive reply to all advocates of a universal and eclectic religion."

## Y. P. S. C. E.

## A HINT.

Last winter, the pastor of the little church at Mt. Shasta, Cal., offered to establish four Sunday schools in neighboring communities if supplies could be furnished him. The Y. P. S. C. E. of Spencer, Mass., gave him aid. Two of the schools have now reached self-support, and the pastor sees two other promising opportunities which he is ready to improve if he can have the same kind of help.

"My husband and myself moved into this place three months ago. The town has been laid out only about six months. The most of the people coming here, so far, have been farmers who have bought land and are clearing and building for their homes. There is not even a school house in which to hold any kind of service, though one is being built. We are so impatient that we have determined to open our own house for a Sunday school. The community is poor, but the people are sober and industrious. We need bibles, quarterlies, papers, and some kind of a chart for teaching little children.

Two Christian Endeavor Societies in Des Moines, Ia., have each planted and are sustaining a Mission Sunday School in needy parts of the city. It is in this and other similar ways that this signal movement is broadening its activities and training its members, not only into personal walk with God, but into individual participation in all the various lines and departments of work with God for the world. This does not tend to draw these societies apart from the churches, it only helps train, in a most natural way, the younger members of the church in just such activity as every church member should be eager to have heart and hand in.

We are glad to see that, at the late Convention of the Young People's Societies of Christian Endeavor at Saratoga, a resolution was passed recommending the immediate introduction into all the local societies of a missionary committee, "thus pledging our 140,000 members to an earnest and enthusiastic support of home and foreign missions. One of the most hopeful features connected with these societies of Christian Endeavor, which have had such a phenomenal growth recently, is their organization for Christian work. It would seem impossible for young people who come into the church through these societies to satisfy themselves with simply confessing Christ, without entering into labors in behalf of His kingdom. Emphasis has heretofore been placed upon the idea of Christian peace or assuredness; it is time to put emphasis also upon Christian Endeavor.—[Missionary Herald.]



## OUR BOARDS.

### PRESBYTERIANISM.

The Presbyterian church in the United States, embracing the Presbyterian church, North and South, the Reformed church in the United States, Cumberland Presbyterian church, Associate Reformed Synod of the South, United Presbyterian church, Reformed Presbyterian church, U. S. A., and Reformed Presbyterian church, N. A., numbered in 1886, 1,328,032 members, had 14,206 churches, expended \$15,751,538, had 1,236,856 members in the Sabbath school, sustained 47 missions and 667 missionaries, and had 1,638 native helpers. While thus strong in our own land the Presbyterian family is also numerous and potential in other countries, and stands to-day numerically the strongest Protestant body in the world, numbering, according to late estimate, about 40,000,000. While we may rejoice at this showing, it should stimulate us to greater activity and diligence in our Lord's work, and cause us not to rest until we have multiplied our power to the uttermost extent in Christian and heathen lands to the praise of our blessed King.—[The Presbyterian Observer.

### JAPAN.

The statistics of missions and missionary work in Japan for the year 1886 contain many cheering facts. During the year 3,640 adults were baptized, making a total membership of 14,815. There are now one hundred and ninety-three organized churches, sixty-four of them self-supporting; ninety-three native ministers and one hundred and sixty-nine theological students; \$26,886.01 were contributed by the native converts. It should be remembered that the average wages of a day labourer does not exceed twenty cents. One man gave \$10,000 to found a school under the care of the American Board of Missions. \* \* The Reformed church received a man who had been a brewer. When the truth touched his heart he became so fully convinced of the hurtful nature of his business that he poured out his entire stock, worth about \$3,000, and gave the buildings and grounds, worth for his purpose, probably \$10,000, for educational purposes. \* \* The missionaries of various churches all speak of the numberless openings and the hopefulness of the work as truly wonderful. Applications from no less than twelve different centres have come to Nagasaki for Christian teachers to engage in school work. In each case a house for residence and a salary of from \$100 to \$150 per month pledged, and yet no one to accept.—[Phil. Pres.

### CHOOSING A PEW.

When a new church was being erected in Quincy, John Adams, the second President, selected a

pew. He went from home on public business and a member of the committee wrote to him that he had chosen a pew with a pillar in it that hid the preacher somewhat. His answer was that he would not make another choice, for "some one must occupy that pew."

## OUR YOUNG FOLKS.

### GRANDPA'S FARM.

BY M. EMMA JONES.

#### CHAPTER VII.

"It has rained all day! I wish I could make it stop, so I do," whined Bennie. "It always does rain when I want to do anything. When I get big I won't stay in just like a girl, every time it rains. I think I might go now. Papa says 'girls are made of sugar,' so I suppose they might melt. 'Boys are made of bone and muscle,' mamma says, 'and are to take care of the girls.' Just feel my muscle, grandma, in my arm. Isn't it hard? I could kill!"—he was going to say a bear, but remembering the fun Uncle John and Dan had made of him when he saw the baby-fox, he stopped and said, "a—a—well, I could kill a bear if I was big as Dan."

Grandma felt of the soft muscle, patted her boy on the cheek and said: "When my Bennie is a man I hope he will not only have grown a good muscle, but all of a good man."

"Binnie was quietly playing on the floor with her dollies, but just looked up at her brother. "Bennie, let's play; these dollies are sure babies—the kind that cries and gets sick. You be the doctor man. I will send for you to come quick when my littlest baby gets sick. You must run and say, 'Dear Mrs. Wood, I was 'fraid your baby would be dead.'"

Bennie frowned and made some objection to being "a girl-boy, just to please a girl," but grandma was there to help out. "Come, now, Bennie; I will dress you up. Here, put on grandpa's coat;" then she gave him her spectacles, Uncle John's "stove-pipe hat" and grandpa's cane. He certainly looked comical enough to either cure or frighten to death a sick child.

Binnie made a telephone by tying to the door-knob a string, with a spool at one end. Mauretta was in her crib asleep, when all at once the little mamma threw up her hands, gave a shriek and ran for the telephone: "Oh, doctor, come quick, my darlingest Mauretta has took a fit; I 'spect she will die!" The doctor-man ran across the room, with hands on his back—he had forgotten the cane—and eyes looking over the spectacles. He looks seriously at the "darlingest Mauretta," and said: "Mrs. Wood, that child has swallowed a potato." He snatched the "darlingest Mauretta's" left foot and gave her such a terrible shaking that she tore in

several places, and out came her saw-dust.

Poor Binnie did as mammas often do when their babies are suffering. She cried and said, "You bad boy; you have killed my littlest baby."

Down went the baby on the floor with a thump. Bennie threw himself into a chair by the window, saying: "It's mean to have it rain all day. I think it might quit. I wish I was a man, so I could do as I please." "Bennie," said grandma, "did you ever think what kind of a world this would be without any rain?"

"Why, no, grandma. But I know I'd like it. It would be splendid not to have to stay in the house."

"If we never had any rain," continued grandma, "we would never have any clouds for the sun to hide behind and shield us from the hot rays. Everywhere the earth would be dry and dusty—in fact, everything become dust. Why, don't you remember, only yesterday, it was so warm, dusty and dry, that the flower leaves were drooping and curled; the branches hung down as if they were too weak to hold themselves up; the leaves and grass had a dusty, yellowish look? All this was because the flowers, leaves, grass and branches were thirsty. They wanted a drink. When we awakened this morning the rain that you said yesterday, 'Why don't it rain?' had come. The flowers and leaves were fresh and green. It is only 10 o'clock, and my little manie is complaining because God has sent us the rain which we needed so much."

Bennie's face was still cloudy as he said: "I think it has rained enough for one time; the flowers don't want to drink now. I'm sure I don't want to drink all the time. If it only rained a little I might take an umbrella and go to the shop where Dan is at work, but it pours down, just as hard as it can." "Wonder if it rained as hard as this when Noah drowned the whole world?"—[this from Binnie, as she vainly tries to tie up Mauretta's wounds.]

"Yes, it rained very much harder then than it does now," said grandma. "Even now in some countries they would call this only a good sprinkle. In India, a country way, way off from here, the rains are very fierce. It takes the clouds several days to gather; then the wind blows, doing great damage. The thunder rolls, and flash after flash of lightning comes and the rain pours down. It rains days and nights, until miles and miles of country are all under water."

"But, grandma, don't they have to have awful big umbrellas? I should think they would get wet; wouldn't you?" Bennie asked.

"An umbrella would do you no good there; the rain would come right through. You would want a leaf of a Talipat-tree."

"What kind of a tree is a Talipat-tree, grandma?" asks Binnie.

"O, girls never know anything. I know. It was a Tall-top-tree, that reaches up high. Go on, grandma, and tell us more about the rains."

Grandma smiles at Bennie's wisdom, and says: "A Tal-i-pat-tree grows only in India. One leaf is large enough to cover ten men. One leaf, without the stem, is 14 feet wide and 18 feet long; and what is nicest, rain never gets through it. These leaves are also used to make roofs for houses or making whole tents. The Talipat leaf may be boiled, dried and pressed, and is then very good writing paper."

"What if a Talipat-tree grew here; then Winnie and I could have a tent. Why don't you buy one, grandma? But tell us more about rain."

"Why do you grow thirsty and drink?" asks grandma.

[TO BE CONTINUED]

### THE HAPPIEST BOY.

Who is the happiest boy you know? Who has "the best time?" I mean. The one who last winter had the biggest toboggan, or who now has the most marbles, or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved.

He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row-boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy and said to the king:

"I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it and hold it under the paper, and then see what he could read. Then he went away and asked no price at all.

The boy did as he had been told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret and became the happiest boy in the kingdom.—[Our Sunday Afternoon.

### THE DIFFERENCE.

A little boy was asked: "What must we do to be saved?" Answered, "Give my heart to Jesus." Then he asked, "What must we do to be lost?" Answered, "Nothing."



## THE CHURCH AT WORK.

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H. S. Bond is our Field Agent.

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Entered at the Post Office at Vincennes as Second Class Matter

EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 20.

Among the first Presbyterians in Indiana was Rev. John Todd. It is not my purpose to give an extended sketch of this accomplished scholar and preacher. This has been done admirably in the January number of the Presbyterian Review for 1886, by Rev. H. A. Edson, D. D., from which this paper is largely culled. Few of your readers see that magazine, hence this short tribute.

He was the son of Rev. John Todd, of the Old Dominion Presbytery, Virginia, who came from Ireland about the year 1740.

The elder Todd was an intimate friend of the renowned president and preacher, Rev. Samuel Davies. The Synod of New York recommended the New Brunswick Presbytery, that licensed the Senior Todd, to send him into Virginia, where a deep religious interest had been awakened. But the General Court, then under the influence of the Episcopal church, refused to license houses in which he might preach. It was not lawful for him to preach without this license. Hence Rev. Mr. Davies invited him to occupy four places which had been licensed for himself. But even that he might preach in these places the civil law required that he have an individual license.

In these days of religious freedom it may be well to keep in view the difficulties which the Presbyterian fathers had to meet that they might preach the Gospel. The houses of worship and the preacher each must have a license. The record of the court for Mr. Todd reads as follows:

"Wednesday, April 22, 1752.—Present, the Governor, Wm. Fairfax, John Blair, Wm. Nelson, Esqrs.; Wm. Dawson, D. D., John Lewis, Thomas Nelson, Philip Grymes, Peyton Randolph, Richard Corbin, Philip Ludwell, Esqrs."

"John Todd, a dissenting minister, this day in court took the oath appointed by the Act of Parliament to be taken, instead of the oath of allegiance and supremacy and the abrogation oath, and sub-

scribed the last mentioned oath, and repeated and subscribed the test. And thereupon, on his motion, he is allowed to officiate as an assistant to Samuel Davies, a dissenting minister, in such places as are already licensed by this court for meeting of dissenters."

The elder Todd enjoyed the confidence and friendship of the best men of his day, and when Rev. Samuel Davies was called to the Presidency of Princeton College he took his place and "became the Superintendent of Affairs and Bishop of our Church in the back parts of Virginia." Being a son of such a father, John Todd, of Indiana, in his early years was associated with such men as James Waddell, James Rice and Archibald Alexander.

He was born in Louisa county, Va., October, 1772. "The region itself," as says Dr. Edson, "was, in its variety and beauty of scenery, well-fitted to quicken the faculties of a boy and the manse of the Providence parish, which was at the same time the Seminary, by its daily fostering of a high intellectual life also gave frequent welcome to guests who would have shone in the most brilliant assembly."

"Here the pastor's son obtained his first knowledge of books, and here he was moulded by the stately manners of the society around him." He graduated at Dickinson College, Pa., and studied Theology at Princeton under the supervision of Rev. Dr. Witherspoon; was licensed to preach Sept., 1800, and preached his first sermon where his father preached his last." After serving the church vacated by his father's death for a time, and having married in 1795, he moved to the West in 1806, and settled in Louisville, Ky., where he established a school, at the same time preaching in various places in Kentucky and occasionally spending a Sabbath across the river in Indiana Territory. During the fierce Theological disputes in Kentucky he was accused of error and tried and for a short time suspended from the Gospel ministry, but was soon restored, and is reported as a wise counselor, a polished preacher and everywhere a promoter of peace.

During the year 1808 Mr. Todd occasionally preached at Charlestown, Indiana, 14 miles up the Ohio river from Louisville, where, frequently, during the hot summers, he took his family to escape the heat and dust of the city. In 1817 he removed to Charlestown and became pastor of the Presbyterian church there, and also established a school. To him is due the fact that Charlestown was early famed for its schools and literary culture. He left Charlestown Sept., 1824, going back to Kentucky and establishing a classical school at Paris, and preaching also as health permitted and opportunity offered. In 1831 he returned to Indiana and resided in Marion county, near to Greenwood, where two of his daughters, Mrs. Judge Morrison and Mrs. Thos.

J. Todd, had previously taken their abode. He supplied two churches—South Marion and Eagle Creek—both now extinct or merged into others. He died December 13, 1839. His remains lie interred at Greenwood.

Mr. Todd was reputed a fine scholar, and his services, when candidates were examined for license use or ordination, were highly prized.

The fact that he conscientiously taught his slaves, which came to him by inheritance, to read the Scriptures and the way of salvation, and also as the law then allowed, when they attained the age of 21 years, set them all free, did not detract from his standing.

Of his children, all honored in their day, none survive except Dr. Andrew Todd, of Iowa, now over 80 years of age, and Henry G. Todd, M. D., an esteemed Elder of our church at Danville, Ind.

I had learned to have great respect for Mr. Todd from the manner in which my parents spoke of him, and when, the only time I recollect of seeing him, he took off his hat soon after coming into the yard, and placing it under his arm, entered the house and formally but cordially saluted each member of the family, the stately dignity and politeness so impressed me that I spoke of it to my mother. She at once commended him as a model of deportment. "What about Mr. Todd taking off his hat to niggers? A neighbor's boy sneeringly says he did. She warmly defended his actions, and wished her sons might be as good and polite as he."

I cannot prolong this hasty sketch to speak of his hospitality and family.

Every minister's home in early times was the stopping place for traveling preachers and many others, and visitors were not in a hurry, as in these days of railroads and telegraphs and daily papers. They had time to discuss science, religion, history, and among themselves the ministers did not hesitate to express themselves about politics, though they did not introduce party politics into their pulpits.

## AN ITINERARY.

BY REV. JOHN M. BISHOP.

If a man lives long enough he will reach his objective point—unless it is the moon, or to make a perpetual motion. These are conceivable impossibilities. For many summers it was in my heart to do what is now half done—viz.: to ride in a private way through Northwestern India. An Apostolic example is found in Acts 15:36: "Let us go and visit our brethren in every city (?) where we have preached the word of the Lord, and see how they do."

In 1844 a young man—very fresh, just licensed—found his way into the wilds of Marshall county, Indiana. The call for him was loud. "Some of the choicest spirits were in that

general region—Seminary acquaintances—two or three years older in the ministry. Samuel N. Steele, the acknowledged leader, was at Marion; Samuel S. Thomson at Delphi; Thos. S. Milligan at Rochester, and William M. Cheever at Monticello. These men, with some others, had formed in Lane Seminary an Indiana Club, a sort of society of inquiry, and had consecrated themselves to evangelize Northern Indiana. Since the Apostolic days there have been many such bands of young men, but no more enthusiasm was ever found than beat in their hearts. Each one of these has finished his allotted task, and right nobly was the work done. It was accepted in that it was in their hearts to cultivate this field, but not one was here but a short time. Bro. Milligan, who remained the longest, used to say: "There were three shakes to the quart of water," and there was much water. The whole land could be drawn in water-colors. I only am left of this Indiana band. With what emotions I drove over the same region from Delphi to Bourbon can be imagined. The well-cultivated farms, the gravel roads, the numerous villages and large towns, the railroads, the school houses and country churches, and this Maxenkuckee Lake, with its club houses and cottages, would rival Rip Van Winkle's wonder.

I can't understand how one not a Christian and a Christian minister, could have other than the saddest feeling in such a ride. Change, change, is written everywhere. The dozen or so old men and women—lonely, gray and wrinkled—who remain and greet you with a stare of incredulity that you claim to be J. M. B.? and you return the stare! The only rainbow of this cloud is made by religion.

There are a multitude of pleasant associations of the past and more of hope for the future looking over this Presbyterian field. Logansport Presbytery is just now calling for men, and men are calling for its churches. The situation, as presented, confirms my opinion that Presbytery and the local church, if reasonably faithful, will bring all out right. Many, some at least, want something additional—a sort of annex—to our way of working. For instance, in Plymouth to-day the M. E. church and our church are vacant. The Presiding Elder supplies the former without a loss of a week until the Conference sends the man for the year. Thank God for this royal system. Our church, since Bro. Thomson moved to Colorado, has been without a minister. But as I was greeted by the Elders, and saw their leadership; heard one of them as Superintendent of the Sunday-school make the announcements for the coming week; as I was in the home circles and learned of the women's work; as I learned of the interest the neighboring pastors of the Presbytery were taking in the Plymouth

(Continued on fifth page.)



# SYNOD OF INDIANA.

## UNEMPLOYED MINISTERS AND VACANT CHURCHES.

Ministers seeking churches in Indiana can correspond with the Chairmen of the Home Mission Committees of Presbyteries who compose the Committee of Synod.

Rev. John A. Campbell, Presbytery of Crawfordville, at Frankfort, Ind.  
 Rev. R. S. Goodman, Presbytery of Fort Wayne, Kendallville, Ind.  
 Rev. J. Williamson, Presbytery of Indianapolis, Greenwood, Ind.  
 Presbytery of Logansport, —  
 Rev. G. A. Little, Presbytery of Muncie, Muncie, Ind.  
 Rev. W. L. Austin, Presbytery of New Albany, New Albany, Ind.  
 Rev. B. Condit, Presbytery of Vincennes, Terre Haute, Ind.  
 Rev. A. T. Rankin, Presbytery of Whitewater, Kingston, Ind.  
 A. T. Rankin,  
 Chairman Com. H. M., Synod of Ind.

## ECCLIASTICAL MEETINGS.

### THE SYNOD OF INDIANA.

The Synod of Indiana will meet in the Presbyterian Church of Wabash, Ind., on Thursday, October 13, at 7:30 P. M.  
 EDWARD P. WHALLON, Stated Clerk.

### PRESBYTERIES.

Crawfordsville Presbytery will meet at Kirklin, Sept. 27, at 7:30 o'clock P. M. Session books are to be presented. JNO. M. BISHOP, S. C.  
 Fort Wayne Presbytery will meet at Goshen, Ind., Monday, Sept. 12, at 7:30 P. M.  
 ANDREW J. REYNOLDS, S. C.

Indianapolis Presbytery will meet in Acton, Ind., on Tuesday, Sept. 13, at 7:30 P. M. The Historical Committee requests every church in the Presbytery to prepare a sketch of its history and send or bring it to this meeting.  
 D. R. LOVE, S. C.

Muncie Presbytery will meet at Hartford City, Ind., Tuesday, 7:30 P. M., Sept. 13. Church sessions are expected to send written reports on reciprocal relations.  
 CHAS. LITTLE, S. C.

Vincennes Presbytery will meet in the Presbyterian Church of Oakland City, Ind., on Tuesday, September 13, at 7:30 P. M. The presbytery is to be paid at this meeting is three cents per capita.

Whitewater Presbytery will meet on Tuesday, Sept. 27, at 7 P. M., with Union Church, Forest Hill.  
 T. L. HUGHES, S. C.

The Presbytery of Logansport will meet in Winamac, Ind., on Monday, Oct. 10, 1887, at 7:30 P. M.  
 WILEY K. WRIGHT, Stated Clerk.

**MONTICELLO.**—Bro. Dickey, of Monticello, has returned from his vacation trip north and is again hard at work.

**DECATUR.**—The Presbyterian church gave their pastor, Rev. I. T. Hott, a warm reception on his return from his vacation. The house was crowded and pastor and people were happy.

**BEDFORD.**—This church is still vacant. Rev. Dr. Lapsley of Danville, Ky., preached here last Sabbath and there is some probability that he may accept an invitation to supply the pulpit regularly.

**MITCHELL.**—The church here, vacant since the removal of Rev. Mr. Reed to Eaton, O., has called Rev. W. E. B. Harris of Charlestown. It is expected that he will commence his work here about the first of October.

**HANOVER.**—A meeting of the Board of Trustees of Hanover College is called to convene at the National Branch Bank at Madison, Ind., on Friday, Sept. 23, at 2 p. m., for the purpose of electing a treasurer and the transaction of any other business that may come before the Board.

A. Y. MOORE, Sec.

**PIERCETON.**—At a recent communion eight new members were received into the church here, six of them on profession of faith. Mr. T. J. Giboney has been spending his summer vacation with this and the Columbia City church and has done excellent work. He returns to Princeton Theological Seminary this fall, to take the last year of the course.

**SEYMOUR.**—The church is now

vacant owing the continued illness of Rev. M. E. McKillip and his retiring from the pastorate. He has recently removed to Charlestown, Ind. Our deepest sympathies are with this dear brother, and we pray that he may yet be restored to health and be permitted to preach the Gospel of the Grace of God.

**HUNTINGTON.**—This church which was vacant for nearly a year is now prospering under the ministrations of Rev. T. E. Montgomery. He is one of our Hanover Alumni, a native of our state, his home being for many years at Seymour. We are glad to see young men growing up and accepting work in our own state. Bro. Montgomery is meeting with success and we wish for him and the church here abundant blessing.

**OWEN CREEK.**—Rev. W. E. B. Harris, pastor of the church at Charlestown, has charge of the church at Owen Creek. He has just closed a very successful year's work with this church. There have been added on examination fourteen, on certificate four, in all eighteen. The whole number at the beginning of the year was thirty-eight, making now fifty-six. On last Sabbath they extended a unanimous invitation to Mr. Harris to supply them another year. Connected with the church is a flourishing Sabbath school of seventy members under the successful leadership of Mr. Charles Stone.

(Continued from fourth page.)

church—the Presbyterian's love burned warmer. If we work effectively our system we are safe. Brethren, pure Presbyterianism is a grand success! It could not do all the work needed, but it has done a work that would be much missed if it had not been done. Let the M. E. church and all other denominations have their own way. Let us enjoy our way. "Thou shalt not covet" has an application in modes of church work. Even our noble Boards may become un Presbyterian and do damage—that is, if they attempt or we permit or ask them to do our home work. I wish to eat my own dinner, and in the derived strength work in my own field till sundown. I will rest all the better and the harvest be identified with the reaper.

The Presbyterian commented in August upon the fact that the largest church in America, and that of our own denomination, gave nothing to our Boards:

"A correspondent in Iowa writes as follows: 'In the Presbyterian of August 20th you mention the additions and contributions of the largest church in America. You say, 'unless some explanation' can be suggested,' &c. For years I was a member of that church and a Sabbath-school teacher. I was urged by the officers to contribute a tenth of my income to church expenses, and I did so. But I never heard a

missionary sermon, or an appeal to give for any Board of the Church. It took me years to outgrow this stunting of Christian benevolence. Yes, there are two sides to the question."

This seems to clinch what we had long suspected. This church, Dr. Talmage's, claims over four thousand members! Any one would be surprised to examine the church minutes and to learn how little these four thousand people do for the benevolent objects of church at large.

Some years ago a traveler was overtaken by a storm and darkness as he was crossing the prairies of Iowa. He finally saw a light some distance to one side of the highway. He was soon at the door. Shelter was given him for the night. But the people were evidently ignorant and very odd in their ways. The traveler had considerable money with him, and noticed that the people had lifted his carpet-bag once or twice, as if to judge of its contents. His suspicions were aroused. He had made up his mind that there would be no sleep for him that night and that there would be no robbery with his consent. Finally bed time came and the family began to make preparations to retire. There were several men under that roof. The oldest took a leather-backed book from a rude shelf, and, addressing himself to the stranger, said: "We are in the habit of having worship before we sleep." The psalm books were passed around, a chapter was read as best the old man could read it, a psalm was sung, then all kneeled and an earnest prayer was offered to the Heavenly Father for protection. The stranger was not forgotten in those homely petitions. The traveler retired and slept the whole night long with perfect confidence in the honesty of that household. And thus it ever is where God is revered and His Word is honored.

## MARRIED.

**GREEN-CLARK.**—At Rockfield, by Rev. J. M. Bishop, Sept. 5. Mr. Joseph Green to Miss Laura B. Clark.

**PLANK-BYERS.**—At Rockfield by Rev. J. M. Bishop, Sept. 7, Mr. James A. Plank and Miss Carrie I. Byers.

**LEWIS-TAGGART.**—At the Presbyterian church, July 21, by the Rev. W. E. B. Harris, Mr. Charles Lewis, of Jeffersonville, Ind., and Miss Jennie Taggart, of Charlestown, Ind.

**TEEPLE-BURKLE.**—At the Presbyterian church, Sept. 1, by the Rev. W. E. B. Harris, Mr. Edward M. Teeples and Miss Lena Burkles, both of Charlestown, Ind.

**GRAY-MILNER.**—At the residence of the bride's father near Sedalia, Clinton Co., Ind., Sept. 4, 1887, by Rev. G. D. Parker, Mr. Morgan Gray and Miss Mary Milner.

# RELIGIOUS NEWS.

Rev. J. N. Young has removed from Maryville, Mo., where he will engage in evangelistic work.

Rev. J. N. McCoy, of Trenton, Ill., has accepted a call to the pastorate of the Presbyterian church of Doylestown, O.

Rev. A. M. Dulles has resigned the charge of the Trumbull Avenue church of Detroit, to accept a call to the First Presbyterian church Watertown, New York.

A new Presbyterian church will be built at Lansdown, Pa., this season. On Sept. 1st the pastor, Rev. James Roberts, D. D., broke the ground, and the building will soon be on its way.

Rev. John Alabaster, D. D., of Chicago, formerly pastor of the Meriden M. E. of Indianapolis, died Sept. 7th, at Canandaigua, N. Y., of heart trouble. Dr. Alabaster was a prominent man in the M. E. church.

The lay electoral conference of the M. E. church, recently in session at Mechanicsburg, O., passed resolutions denouncing the election methods of certain delegates to conferences, as a growing evil, and giving instructions that no votes be cast for candidates for conference or other offices who are guilty of the questionable practices.

Rev. A. Marine, of Trinity M. E. church, Lafayette, has reconsidered his acceptance of the call to Trinity church, Cincinnati, and has accepted the call to Lincoln, Neb., provided Bishop Bowman places no obstacles in the way of his transfer. Dr. Marine was formerly in Central Avenue church Indianapolis. He was well liked in this city.

W. H. Bradley, of Princeton Theological Seminary, has been supplying very acceptably the churches of Mayfield and Argonia, Kan., during his vacation. He leaves a vacant field which is anxious to obtain a good pastor. This field is in Emporia Presbytery, and is one in which some good, earnest work can be done, with prospect of good results.

There are now 172 Presbyterian churches in the Territory of Dakota and 107 ministers. Additions to the church membership last year 1,141; whole number of communicants, 5,400; Sunday school membership, 6,923; money raised for all purposes, \$74,993; four institutions of learning, viz.: Pierre University, Jamestown College, Scotland Academy and Groton.

The book committee of the M. E. church have elected Dr. George B. Crooks, of Madison, New Jersey, to the position of editor of the Methodist Review, made vacant by the recent death of Dr. Daniel Curry. Dr. Crooks is said to be a graceful forcible writer, and well fitted for the position. The Review is one of the most influential religious publications in the country.

Gen. Lew Wallace is in demand. One day last week he received a letter urging him to become a candidate for President; another letter from a democrat wanting him to secure the nomination for Governor; a request to stump Ohio in the interest of Foraker, and an invitation from a distant church to come and preach there at a salary of \$1,500 per year. The General is positive that he will not accept the latter. Gen. Wallace is not a professing Christian.

The pastor of the church of Ottawa, Kan., Rev. P. McKinney, was recently invited with his family to take possession of the parsonage which has just been completed. This house is full two stories above the basement, contains eight large rooms besides vestibules, closets, pantry, and the basement, which extends under the entire building, and is supplied with all the conveniences, including water works connection in the house, and gas, all openings supplied with fly screens and all windows with shutters. The house is built on lots adjoining the church, where elms and other trees have been growing for several years, and makes an exceedingly commodious and comfortable home, which is a credit to the congregation whose subscriptions cheerfully given, have built it free from debt.

The opening exercises of the new term of McCormick Theological Seminary were held in the chapel on Thursday, September 1, in the afternoon. The audience assembled was composed of the students, the faculty and their families with the friends of the institution. Rev. Robert F. Coyle conducted the devotional services, after which Rev. Prof. Halsey delivered an address. The doctor took for his theme, "How to make the best use of the Scriptures during the three years course of study." Everything, said the speaker, centered in a thorough knowledge of Christ, as He is revealed in these Scriptures. Professor Halsey urged the young men to 11 their memories with the Word of God, in order that in their sermons they could express their own thoughts in Bible language, and thus be teachers and preachers of the Word of God. The new seminary year opens with over one hundred students in attendance, and with the prospect that a considerable number will be enrolled who have not yet arrived on the ground.

## DIED.

On Friday, Sept. 2d, 1887, at Gettingsville, Ind., little Reed, youngest son of Mr. and Mrs. A. R. Sheffer, aged eighty-three days. The funeral was conducted at the residence on Sabbath the 4th, by Rev. G. D. Parker. A large number attended the funeral.



## WOMAN'S WORK.

[From The Golden Rule.]  
HE KNOCKETH.

BY THOMAS H. WILLSON.

Behold He stands at the door and knocks  
And sweetly the accents fall  
From His lips divine, "O weary one,  
My grace sufficeth for all!"

Behold He stands at the door and knocks,  
O sinner, let to His call,  
He speaks to thee the comforting words;  
"My grace sufficeth for all!"

Behold He stands at the door and knocks,  
At the door of thy heart's hard wall;  
Then accept Him now, while yet there is time,  
For His grace sufficeth for all.

## AN EXTRACT.

The average price of a wife on the Gaboon, Africa, is \$40.00.

In case of a husband's death the widow becomes the slave of the family.

Twin children are thought a curse in West Africa. At Bonny, if twins are born, the mother herself puts one of them to death. Among some tribes north of the Gaboon, mother and children are cut to pieces. What are civilized nations giving to Africa to-day in return for her rich trade of ivory, ebony, rubber, palm oil and red wood? Rum, gin, tobacco, guns, powder, a little salt, cloth and soap. England is sending out rum, gin and missionaries. Germany the same. France is sending, wine, Jesuits and a corrupt government. Heathenism is never so degraded but civilization can give it something still more degrading. Many tribes are worse than heathen; they have a civilized heathenism.—[Mrs. Graham Campbell at annual meeting of Women's Presb. Board of Missions, Davenport, Iowa.]

## SIAM—A TRUMPET CALL.

Miss Cort wrote April 25th from Petchaburi, whence we had such great news two months ago: "I am stretching out my hand to beckon some of the earnest young Christians of America over the mountains and over the sea. Miss Olmstead is at home, and Miss Neilson is to be married in a few months. We need two single ladies here besides Miss Small and me; they want one more for Bangkok, and two for the new station we hope to open in Ratburee as soon as the men and women are sent out to take possession in Christ's name. Miss Small and I have just returned from an eight days' visit there, and I am delighted with the place. The people were pleased at the idea of our settling among them.

## AN UNTOUCHED KINGDOM.

There are a great many Cambodian captives and their descendants in that province, and they are nearly accessible through the Siamese language, which they speak and read. Thus we would be able to begin a work for the Kingdom of Cambodia, which has never yet been touched by Protestant missionaries. I found the little school that our Bible-reader had opened near Ratburee, doing nicely. I visited with her many homes and read the Word to the people. I met an old nobleman from Kamburee, a few days' journey by boat up the river,

who begged us to visit his town, for he said he had never heard any one talk before of a living God, and of forgiveness of sin. He has met a few French Catholics, but does not like them. The whole kingdom is open, and we are invited to many new places. They desire schools everywhere!

This is the sixth mission tour I have made in the present dry season, and I came back this time more eager to go again than ever before. Last month I spent four days down the gulf coast among the fisher folk, and when I came home they gave me six of their girls, from thirteen to seventeen years of age, for our boarding-school. Help us pray that they may all learn to love Christ, which is better than anything else we can teach them.

## A HOLIDAY FOR THE WIFE.

Give your wife a vacation. She needs one. Little cares are harder to bear than greater responsibilities, and she has many more cares than her husband, and sometimes as great responsibilities. A woman's work is never done. And modern life has increased and intensified it. Cares have multiplied faster than conveniences. Life is more complex, its demands are greater and more numerous, society more exacting.

Who needs a vacation if she does not? And she cannot get it at home. The more quiet and restful the home is to you, the more evidence that it is a care, if not a burden, to her. A housekeeper can no more take a vacation in her home than a merchant in his counting-room. Even though her absence occasions inconvenience, give her an occasional vacation.

## REFORM NEEDED.

The best people of the town of Hammonton, N. J., are beginning an agitation in behalf of quiet Sabbaths. They propose to appeal to the magistracy of the place, and if necessary, to the higher courts, for an enforcement of the law of the state forbidding the desecration of the holy day by the transaction of business appropriate to the other days of the week. Hammonton is the center of a large trade in berries which it dispatches to large cities, and one of the clergymen of the place declares that "there is no real Sunday in Hammonton during the berry season." The evil has become so great that it is a moral nuisance, which all good citizens feel bound to abate. They have formed a "Law and Order League" which already numbers over one hundred members, and is rapidly increasing its membership. Its sole purpose is to enforce the laws of the State of New Jersey so far as they relate to public order. The suppression of profanity upon the street at all times, the closing of stores and the stoppage of berry shipments on Sundays are included in the objects aimed at.

The three railways which pass

through the town are among the transgressors against the Sabbath law, though the New Jersey Southern Company is the only one that dispatches a Sunday train. The others allow fruit to be shipped on Sunday, and the consequence is that the streets are full of wagons, and all kinds of business are as fully pursued as on secular days. Of course, it is said by some that fruit is perishable, and must be picked and shipped on every day of the week, but the President of the League, who is the most extensive fruit grower in the vicinity, declares that Sunday picking and shipping are not necessary, and his views are held by a large number of other growers. The League means business, and has given notice to all shippers that it will make an earnest effort to enforce the laws. We earnestly hope that it will be successful.

## WEED KILLERS.

It is as important to enrich and stir the soil around growing plants as it is to kill the weeds. Some parents and teachers are so anxious about the welfare of their children that they see all their faults large and their virtues small. In moral culture they are simply weed-killers. Dr. Lyman Abbott well said in a recent article: "To be forever seeing when your boy yields to a temptation, and never discovering when he resists one, is the surest way to promote the faults and discourage the virtues." All good teachers have confirmed habits of seeing and admiring the good in their pupils.—[Pilgrim Teacher.]

## THE ART OF HEARING.

"We do not assemble to make a Bible, but to read one. We are HEARERS; let the word be emphatic. Observe its limit, its meaning; we are hearers, we do not speak, we listen. Hear it—listen—the Lord is in His holy temple, let the earth keep silence before Him. To be a good hearer is to be a good learner. Hearing is an art of the soul, an accomplishment of the heart. Sir Isaac Newton said the only difference he knew between himself and others was that he seemed to be able to pay more attention than some others. To hear, a man should pray an hour before he comes into God's house."

## A LIVING DEAD MAN.

I have observed a pitiful phenomenon more than once of late—living dead people. You have all seen them, if you will but recall it. Lying bodies with dead souls in them. Dead at least to all that is worthy of them, dead to the claims of Christ, to the beauties of the world in which God has placed them, to high aims, to noble activities, and so really dead—for not to possess the life which Christ gives is in truth not to be alive. It is a sad sight—a living dead man. Are you quite sure, friend, that you are alive?

**YOURS FOR HEALTH** **LYDIA E. PINKHAM'S VEGETABLE COMPOUND**  
Is a Positive Cure  
For ALL of those Painful Delicate Complaints and Complicated troubles and Weaknesses so common among our Wives, Mothers, and Daughters.  
It will cure entirely all ovarian or vaginal troubles, inflammation and Ulceration, Falling and Displacements, and consequent general Weakness, and is particularly adapted to the change of life.  
It is a BLESSING TO OVERWHELMED WOMEN. IT REMOVES FAINTNESS, FLATULENCY, ALL CRAVING FOR STIMULANTS, AND RELIEVES WEARINESS OF THE STOMACH. CURES LEUCORRHEA, MENSTRUAL PAIN, AND ALL OTHERS PASSED WITHOUT PAIN.  
Sold by Druggists. Price \$1. per bottle.



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# TEMPERANCE.

NEAL DOW ON THE MAINE LAW.

*He Says It Has Abolished Poverty and Made the State Rich and Prosperous.*

PORTLAND, Aug. 30.—Gen. Neal Dow's latest public utterance on the Maine law is this:

"Many years ago the people of Maine consumed more strong drink than any other State in the Union. Mr. Blaine, writing on the subject, said that at one time no people in the country used such enormous quantities of liquor as did the people of this State. To-day we can say no State in the whole Union uses so little. Mr. Blaine has also said that no State has prospered so remarkably during the past twenty years as Maine. There is a cause for all this change. Temptation for strong drink has been put out of the way. Years ago there were great industries carried on here. The lumber trade employed a large proportion of our men, and the fishing interests occupied many more. These products were nearly all exported to the West Indies and our Southern countries, and bartered for rum and molasses. The owners of the saw mills and the fishermen never made the State one dollar richer, and the only results of their industry were a population of toppers, dilapidated school-houses, shiftless farmers and decaying farm buildings. When Blaine said that Maine is the most prosperous State in the Union he told the truth. The dilapidated buildings are being repaired or replaced by new ones, handsome in architecture and substantial in structure, and the most hopeless poverty is giving way to vigorous industry, intelligence and wealth. By careful estimate this State now saves, directly and indirectly, \$24,000,000 yearly. In face of these facts it is a great wrong for Dr. Crosby to say that the Maine law is a failure. All other public issues shrink into insignificance when compared with this question, and the cause can hardly have a more dangerous barrier in its way than statements like this of Dr. Crosby's. They are dangerous, because we have struggled for more than a quarter of a century before the eyes of the Nation, and if successful our example will be followed by every State in the Union. Such men should be informed, so that they will never repeat such statements as that of the clergyman I refer to. The fact that the larger proportion of intemperance has been banished; the fact that of the seventy open grog-shops that flourished in the city of Portland twenty-five years ago, not one remains; the fact that no liquor is now imported from the West Indies, and the barrels of rum that once occupied acres of land at the Portland wharves after the unloading of cargoes, is abolished—do not all the facts signify a progress in one direction or the other? Were not three-fourths of the jails empty six

months after the law was passed? But people say they do not understand why the grog-shops in the larger cities are allowed to exist. That is the key to the situation. After our thirty years trying to work out the great problem, people point to the large cities and say, 'Look at Maine.' It is easily seen why the putting out of the way of such obstacles to the cause as this is of the utmost importance. Most of the saloon-keepers, except those of Bangor, dispose of their rum on the sly."

## COUNTY FAIRS.

The time for county fairs is here. In many counties bar privileges will be sold, and the fair turned into a great drunk machine, with gambling and horse-racing adjuncts. Leading men in the county will voluntarily permit themselves to be agents for the corruption and damnation of young men. It is time for decent people to assert themselves and to refuse their presence at and endorsement of any fair that is prostituted to the level of an open-air doggerly.

## A STANDING OFFER.

Canon Farrar, in one of his total abstinence arguments, remarks: "Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer; and the money remains unclaimed this day. I offer as much for proof of any one case—either in the church or out of it—where drunkenness has been cured without total abstinence. In the present circumstances, the only safe way of drinking—as an Irishman puts it—is to leave off before you begin."

## THE SALE OF SOULS.

The United States Government sells to distillers and brewers the privilege to manufacture a commodity which ruins boys and men, both in body and soul, for a share in the blood-stained profits. Municipalities sell to saloon-keepers and beer garden proprietors the privilege of furnishing this destroying liquid to the fathers, husbands and sons for a further division of the ill-gotten gains. A licensed saloon will ruin from fifty to one hundred men and boys in a year, this being an exceedingly low estimate. Many saloons ruin vastly more than that. In a town where the license fee is placed at \$1,000 per year, this would make the price set on the body and soul of a boy or man range from ten to twenty dollars. There is a vacant place in almost every family circle in the country, that has been made vacant through the delivery to the saloon of the body and souls of boys and men, to fulfill the contracts as made by city councils. "How long, O God, how long?"

## THE AGENCY OF SATAN.

Many seem to be surprised that ministers should be so zealous in the cause of Prohibition. There ought

to be no surprise that ministers are leading in the great temperance reform. Indeed, it is surprising that any man should have so little conscience as to retain his place in the ministry, (for a living) and yet be silent on this question. The drink habit is the most effective agent used by Satan for the destruction of souls, and the minister who is silent on the question of prohibition is a traitor to the cause of soul-saving.

## COMMENDABLE.

The Knights of Labor have lately adopted a new constitution, and we take much pleasure in quoting one section: "325. No local or other assembly or member shall directly or indirectly give, sell or have any ale, beer or intoxicating liquors of any kind at any meeting, party, sociable, ball, picnic or entertainment whatever appertaining to the order. Any member found guilty of violating this law shall be suspended not less than six months or expelled. No fine shall be imposed for this offence. Any local or other assembly so offending shall be suspended during the pleasure of the general executive board, or shall have its charter revoked by said board."

## DANGEROUS DRINKS.

A bar-tender plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar. "But if I let them remain," said he, in the tone of one seeking compassion, "they rot the wood." "They rot the wood, do they?" fiercely repeated a beer bibbler. "Then what in the name of common sense does beer do to my stomach?" Replied the manipulator of drinks: "It is beyond me to tell. Of one thing I am confident, and that is that man's stomach is made of cast-iron. Elsewise how could he withstand the fluids he pours into it? Let me show you something." He placed a piece of raw meat on the counter and dropped upon it a small measure of imported ginger ale. In five minutes the meat had parted into little pieces, as though hacked by a dull knife.—[Philadelphia News.]

It is said that McDonald, one of the leaders of the Chicago boodlers, is being made a hero by his neighbors; that they are looking around for some office honorable enough to elect him to. The Chicago Times admits that this is a bad symptom of a diseased public morality and argues the necessity for education. Very good, but who is going to do it, and how? We preachers have been talking that this long while, but we have not recognized any great amount of assistance from the Chicago Times. We are glad at least to have our work recognized.

Satan seldom comes to Christians with great temptations, or with a great temptation, or with a temptation to commit a great sin.

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## INDIANAPOLIS.

The churches of Indianapolis ought by all means to be supplied with preachers. Indianola is without regular preaching; the Sixth church has no pastor, and cannot pay more than half a living salary, even when granted all the help possible to obtain from the Board. The Sixth and Indianola might be united well together. The Eleventh and Twelfth should be under one pastorate. The Tabernacle has built up a mission on East Washington street, and built up a church which will soon be in shape to call some man. Now all these places ought, by all means, to be supplied. Each church would like to have the whole time of one man. That cannot be done, for the reason that no one of these churches is able to sustain a pastor. There is but little doubt that the proper committee could show them the necessity for union of two under one pastorate and gain their approval. This should be done by all means.

The Rev. Charles A. Evans, of Holly, Mich., has been with the Sixth people for a couple of Sundays, and has made many friends among that people. It is hoped that he or some other good man will take hold of this field. The field is a good one if only the proper man can be gotten to work it.

Rev. G. L. McNutt has returned to his pastoral duties. His vacation was spent in the interests of Wabash College.

Our readers, as well as the future historian of Indiana Presbyterianism, are and will be under obligations to Rev. N. S. Dickey for his interesting letters on Early Presbyterianism in Indiana, found from week to week in the pages of THE CHURCH AT WORK. Bro. Dickey is abundantly able to bring forth things both new and old.

## A NEGLECTED VINEYARD.

The sacred poet who wrote the Canticles represents the bride as complaining because she was black. Her own mother's children had imposed many burdens upon her. Yet there was a justice in it all, for she recognized her short comings. "They made me keeper of the vineyards, but my own vineyard have I not kept." In this allegory the bride is the church of Christ. The Christian church has been abused and persecuted by the old Jewish church, then by the Roman Catholic organization, and even the Protestant organizations have spent too much of their strength in trying to demolish Satan's kingdom. While these persecuting faiths are not justified in what they do, yet the true church must recognize the justice of God's Providences, which allows them to suffer under burning suns of persecutions, jealousy and hard labor. The church fails, in a large measure, to keep its own vineyard,

then of course must fail when looking after the vineyards of others. He who would rule well must first have learned to obey. He who would teach must have been taught. We cannot lead others over the bright and pleasant paths of Christian living until we have first discovered them ourselves.

How easy it is for a minister of the Gospel to be so taken up with the care of others that he neglects the spiritual culture of his own soul, which he so much needs? The preacher has sins peculiar to his calling. He ought to keep his heart with all diligence.

The Elder has been appointed to keep the local vineyard. He has the spiritual oversight of a single church. Does he cultivate well his own spirituality? If he is a hypocrite, or a liar, some one in the congregation knows it.

The Deacon is a keeper of the church vineyard also. What motives prompt him? Does he accept his office for the sake of a little prominence? Or does he love the Lord and His cause, thus helping it on?

Sabbath school superintendent and teacher, you are keepers of the vineyards when the vines are at a tender age. Do you love the souls of those entrusted to you? Do you love their Lord? Or are you deceiving them—the blind leading the blind? Are you pointing others to a Redeemer whom you have never known? Is it possible that they shall be inside of the kingdom and you on the outside, simply because you have neglected your own vineyard?

—Did you ever stop and think that you are spending a large part of your income on stimulants and cigars that injure you; that your poor, patient, little wife is worried with the care of housework until she is broken up, and still she struggles on from year to year, when she breaks down? You wonder why the women of the period are nervous and physically good for nothing. Don't you think it would look better if you bought her some Moxie Nerve Food to drink and give her double power of endurance?

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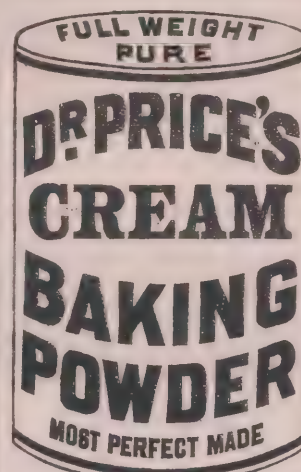
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# The Church at Work.

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VOL. I.

INDIANAPOLIS AND VINCENNES, OCTOBER 6, 1887.

No. 52.

## THE CHURCH AT WORK.

PUBLISHED EVERY THURSDAY.

THE ONLY WEEKLY PRESBYTERIAN NEWSPAPER IN INDIANA.

\$1.00 PER ANNUM.

EDITORS:

E. P. WHALLON, Ph. D., Vincennes.  
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THE CHURCH AT WORK.

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## THE WEEK.

Mrs. Ellis, an American lady, is physician to the Queen of Corea, at a salary of \$10,000 a year.

Kansas has 71 dailies, and 775 weekly newspapers an increase of 46 dailies and 329 weeklies since June, 1885.

A total of eighty-one Canadian cities and towns have voted upon local option, and sixty-three have adopted it.

The *Poicles* soliciting subscriptions to a fund of \$40,000 to send that paper to every preacher in the United States for a year.

Americans spend \$10,000,000 in Europe every summer. During the past month they have paid a million and a half for French pictures.

Sir Frederick Roberts, commander-in-chief of the Indian army, is a warm sympathizer with the temperance movement among the soldiers.

Fulton County, Ga., shows an increase of taxable property during the past year of \$1,447,428. That is the way prohibition "ruins" business.

Prince Bismarck owns distilleries at Variza, Misdow, and Wendisch-Puddiger, the annual output of which is estimated at six hundred thousands and litres.

By an act of the last Legislature, the "temperance text-books" on physiology were introduced into the schools of Vermont at the opening of the spring session.

The Socialists and Anarchists of London are arranging to hold a mass-meeting to protest against the execution of the condemned Anarchists in Chicago.

President Cleveland started on last Friday for a tour through the principal cities of the West and South. He passed through Indiana on Saturday, stopping at Indianapolis and Terre Haute.

The *Railway Age* says it now seems probable that the number of miles of new road constructed in the United States during 1887 will be about 12,000. These figures have never been approached, except in 1882, when the total was 11,568 miles. Kansas still leads the other states in the work of railway construction.

In Mexico there is a duelling epidemic, and numerous public men are in danger of being killed or wounded. All this is contrary to the law, but public opinion is stronger than the law. Such a state of things is not strange in a land where bull-fights are a popular recreation. Duelling pits might be constructed where "public opinion" might gather in vast assemblies and look down on the gladiators. The precedents could be given to the families of the vanquished.

The case of the condemned Anarchists of Chicago was finally decided by the Supreme Court of Illinois, September 14, and the decision of the lower court confirmed. The execution is to take place on November 11. The counsel for the condemned men, of course, announce their intention of appealing to the United States Supreme Court, but it is difficult to see how the case can be brought before it. Petitions are also being circulated asking Governor Oglesby to pardon the criminals or commute the death sentence to one of imprisonment.

Forty-two Italian societies united in celebrating the Seventeenth Anniversary of the taking of Rome by Free and United Italy, in New York City, on the 20th of September. Six thousand men in line were reviewed by the mayor, accompanied by the Italian Minister and other distinguished Italians. For this action the mayor is denounced by the Roman Catholic *Herald* in terms of vulgar abuse as sympathizing with "thieves," and thus reveals the genuine feeling of its class in regard to civil and religious liberty. American Cardinals can praise liberty here, but they bitterly hate it in the country they regard as their own.

## EDITORIAL.

We may borrow virtue as we do money; but we cannot possess virtue, in the higher sense, until God is in our hearts.

Have you sent your name to Bro. Little at Wabash, yet? Be certain to be at the meeting of Synod, if possible.

Let us work hard while we work. In a little time the night will be upon us. It is sweet to work for Christ. Neglect of Him and His service will bring eternal bitterness.

It is a cold house, even though swept and garnished, with no one living in it. Religion is dead, no matter how clear the logic nor how symmetrical the theology without practical piety.

The religion of some is largely gush without intelligence. The religion of others is formal, critical, technical, without heart. True religion has a basis of knowledge warmed with the emotions of love and gratitude to God.

It is neither easy nor pleasant to realize that long years after we have become dust, other feet will tread where now we walk. But it is profitable to consider these things sometimes. It makes us think of the change and prepare for it.

We have received a copy of a address, in pamphlet form, delivered by Judge D. D. Banta, on "Making a Neighborhood," or a history of Shiloh Presbyterian church in Johnson county. It is full of interesting personal matter statistics, dates, and is a model for a local church history. Each church in Indiana should have just such a work done for itself, and should see that it is done very soon, before all those who know the facts pass away.

In much that has been said in opposition to a Synodical Missionary or Secretary, and in favor of Presbyterian Missionaries, it has been apparent that the impression exists in some minds that Synod is an un-presbyterian piece of machinery. Brethren let us disabuse our minds. The Synod is only the larger Presbytery. It has the whole state as its field. It unifies the Presbyteries and organizes compactly the work in the whole state. Let us as a Synod take hold of our Indiana work and see that as a state we make larger advances. It will make larger men of us. It will bless and strengthen our church. It will honor Christ.

A prominent gentleman observed to us the other day: "Presbyterians still patronize the Catholic school at St. Mary's, where both health and morals are wrecked, and pass by our own Coates' College at Terre Haute, under the splendid and pure management of our Dr. Hay." It is a shame. Such a statement should bring the blush to the face of every Presbyterian in our State. If those who patronize that school of the Romanists cannot and do not blush, the rest of us blush all the more deeply. Let such nonsense stop. If you are a Presbyterian, read history, the Bible and the daily paper, and then send your daughter to a Presbyterian school; and thus you will show yourself to be a Presbyterian and not something vastly different.

From April, '86, to April, '87, there were about 54,000 converts in the great Presbyterian church—one convert for every twelve members of the church. At that rate the average Presbyterian must be a Christian and live twelve years before he brings a soul to Christ. Some missionaries have worked ten years before they began to gather fruit, but we do not remember one working for twelve years. They work with the heathen, stiff with their prejudices and dark in ignorance.

There is no necessity for the average Christian waiting so long nor in bringing so few. If we were really anxious that our neighbors should be saved; if we thirsted for souls and were ambitious to glorify the God who has done such wondrous things for us, we would gather more fruit. It is a wonder that God has patience with us.

## OUR FIRST YEAR.

Our paper is one year old. To originate and carry it on thus far has been largely a work of faith. It has been however a labor of love. We have tried to furnish a low priced paper consecrated to the service of Christ in upbuilding the Presbyterian church of our State and region. From our hearts we thank all those who have had confidence in us and have helped us. We turn to you with confidence and ask you to still help us. It is your paper. It is for your church; to help upbuild it. We ask you to help us, that we may help you all the more. Ask some of your families to take it. No one but can afford to. If each Presbyterian family in Indiana took a church paper and read it, our church life and work would speedily spring to a higher plane. We want to help bring this about. We do not boast. We have but put on the armor. We hope to wear it long, God willing.

## WHAT THEY SAY OF US.

At the recent meeting of Vincennes Presbytery the following resolution was unanimously passed: That this Presbytery cordially recommends the publication known as THE CHURCH AT WORK as a paper worthy of the patronage of Indiana Presbyterians.

STATED CLERK.

Your paper is growing rapidly in favor with our people. CHARLES LITTLE, Wabash.

We are much pleased with your paper. It has assumed its position in the household, like a well-known and welcome face. Mrs. D. B. WELLS, Westminster Seminary, Ft. Wayne, Ind.

I wish your paper success. The "Temperance Column" and "Missionary News" is worth the full price of the paper. Sincerely yours, OTIS A. SMITH, Pastor Pres. Ch., Frankfurt.

We have already learned to look upon THE CHURCH AT WORK as one of our most pleasant weekly visitors. I find it quite a help in the training of my two little boys. Respectfully, LOUISE M. THOMSON.

Mr. S. V. Harding, of Seymour, Ind., one of our advertisers, says that THE CHURCH AT WORK is one of the best advertising mediums he has ever tried, and that employing many papers as he does, none brings him more replies or returns than THE CHURCH AT WORK.

THE CHURCH AT WORK, our weekly State paper, is improving with each issue. It will soon enter upon its second year. Dr. Whallon is one of its editors. Every family ought to take this paper, as it comes at a price within the reach of all. Rev. G. A. MACKINTOSH in Our Church Work.

We had a flying visit from H. S. Bonsib, State agent of that excellent paper, THE CHURCH AT WORK, Saturday last. We are glad to learn from him that this paper is no longer an experiment, but has attained an established circulation of several thousand copies. Several new subscribers were obtained by Mr. Bonsib before leaving on Monday morning.—[Clarke County Record.]

THE CHURCH AT WORK is doing good service in making our Presbyterian church work in Indiana more like that of a Presb'y than a Synod. In other words, it is helping bring our eight Indiana Presbyteries into one large Presbytery co-extensive with the State. Our churches and ministers, by it, are being brought more into sympathy and fellowship with each other, so that in our Indiana field we can do better work for the Dear Master. Yours, &c., D. R. LOVE.



## SUNDAY SCHOOL.

## FOURTH QUARTER.

## LESSON II.

OCTOBER 9, 1887.

THE TEMPEST STILLED.  
 COMMIT TO MEMORY VS. 24-27.    MATT. 8: 18-27.

18. Now when Jesus saw great multitudes about him he gave commandment to depart unto the other side.

19. And a certain scribe came and said unto Him, Master, I will follow Thee whithersoever Thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me; and let the dead bury their dead.

23. And when he was entered into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but He was asleep.

25. And his disciples came to Him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

## GOLDEN TEXT.

"Why are ye fearful, O ye of little faith?"—Matt 8: 26.

## CATECHISM.

Q. 42. What is the sum of the ten commandment.

A. The sum of the ten commandments is, to love the Lord our God, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Time.—A. D. 28, autumn, some weeks after the last lesson; Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee.

Place.—On the Sea of Galilee and its shores, near Capernaum.

Lesson Hymn, Westminster S. S. Hymnal, 59: "Begone, unbelief." Other hymns, 60, 116, 165.

## OPENING WORDS.

Matthew does not follow the order of time in his Gospel, but groups together incidents in the life of Jesus as suits his object in writing. The following events occurred between the last lesson and this: 1. The restoration to life of the widow's son at Nain, Luke 7: 11-17. 2. The message to Jesus from John the Baptist in prison. Matt. 11: 2-19 (Lesson VII). 3. Woes on Chorazin, Bethsaida, Capernaum. Matt. 11: 20-30. (Lesson VIII). 4. The washing of Jesus' feet at a Pharisee's table, Luke 7: 36-50. Christ's second tour through Galilee, Luke 8: 1-3. 5. The restoration of a blind demoniac, Matt. 12: 22-50. 6. The parables, Matt. 13: 1-52 (Lessons X, XI, XII). On the evening of the day on which these parables were delivered he gave order to pass to the other side of Lake Tiberias to escape the crowds. Then follow the events of this lesson. Parallel accounts, Mark 4: 35-41; Luke 8: 22-25; 9: 57-62.

## HELP IN STUDYING THE LESSON.

V. 18. Other side—the eastern side of the Sea of Galilee. V. 19. Scribe—writer and teacher of the law. Follow

Thee—as a disciple. V. 20. Son of man—a name that shows that Jesus was human as well as divine. *Not where to lay his head*—no house and settled home. He would have this man understand that no worldly advantage would be gained by following him. V. 21. *Bury my father*—showing a desire to delay work for Christ. V. 22. *Follow me*—he could not be excused. Luke says (9: 60) that Jesus also told him to *preach the kingdom of God. Let the dead bury their dead*—let those who are dead in spiritual things attend to their dead. V. 23. *A ship*—"a boat," such as were used on the little Sea or Lake of Galilee. V. 24. *Tempest*—such storms are common on the Sea of Galilee. *Was covered*—compare Mark 4: 37 and Luke 8: 23. *But he was asleep*—he had been full of labors and cares all through the day. V. 25. *Lord save us: we perish*—the danger must have been great when men accustomed to such storms spoke thus. V. 26. *Why are ye fearful*—with Christ on board, the vessel could not founder. A sufficient faith would have prevented their fears. *Little faith*—they had faith to believe that he could save, but not faith to believe that they were safe with him even though asleep. *Rebuked*—Jesus holds all the force of nature in his hand. We are safe always if Jesus is with us. V. 27. *What manner of man*—they felt he was more than a man; and they were right.

## WHAT HAVE I LEARNED

1. That it is our first duty to follow Christ
2. That nothing should keep us from following Him.
3. That we can safely trust him in every time of trouble.
4. That we ought not to be afraid in storms, since Jesus our Saviour is Lord of storms.
5. That we may dare to go where Jesus leads us.

## QUESTIONS FOR REVIEW.

1. What took place as Jesus and his disciples were crossing the Sea of Galilee? Ans. There arose a great tempest, inasmuch that the boat was covered with the waves.
2. Where was Jesus? Ans. In the hinder part of the boat, asleep.
3. What did the disciples do? Ans. They awoke him, saying, Lord, save us, we perish.
4. What did Jesus say to them? Ans. Why are ye fearful, O ye of little faith?
5. What did he then do? Ans. He arose, and rebuked the winds and the sea; and there was a great calm.—Westminster Lesson.

## THE S. S. MACHINE—HOW IT WORKS IN INDIANA.

## TO THE CHURCH AT WORK:

"Have you got any letter for pap?" said a country girl at the post office window. "Who is pap?" asked the Postmaster. "Law, me, don't you know pap? Why, I know him easy," was the reply. Her surprise that there was a person living who didn't know her "pap," whom she knew so easy, was the same kind of surprise which we all have often felt on learning how many people there are who are almost entirely ignorant, and without discredit to themselves, of things which we are prone to think are universally known.

With this brief preface I excuse myself for offering some information which, however well it may be known to many of your readers, will, I'm sure, be in the nature of

interesting "news" to some others. To begin with, let me say that the S. S. work on the whole North American continent is "done by machinery," so to speak. There are "wheels within wheels," and every wheel runs because the other wheels do, and all for the same purpose, and all under the supervision and direction of the chief engineer. Many individual Sunday-schools imagine that they are "going it alone," and all are unconscious of the power that is behind them, and of the thought that is given them by the "chief engineer." Who is the chief engineer? He has such a long name that he is usually called by his initials only, which are: "The Ex. Com. of Int'l Conv.," which, spelled out in full, would be, "The Executive Committee of the International Convention." He is rather a numerous personage, to be sure, for his body is composed of "many members"—about sixty in all—each one of whom lives in different States, Territories or Province; and thus it is that every State, Territory and Province within the United States and Canada has a representative "member" in the Executive body. This "Ex. Com." is the great drive-wheel of the whole machine, and it might be said that the axle of the wheels is "The Lesson Committee," which is composed of fourteen of the wisest and best men on the continent, to whom we are indebted for the "Uniform Lessons," which are selected and announced by them and taught simultaneously on Sunday all the wide world round.

The "International Convention" holds its sessions triennially, the last one of which met in Chicago, June 1-3, 1887. At these conventions representatives gather from all parts of the continent, and frequently come from across the ocean, bringing with them statistics and reports of the work in their own respective fields of labor.

Between Conventions the "Ex. Com." spends its time, talents and money in encouraging and aiding State, Territorial and Provincial organizations, and so well has it done its work, that at the last Convention the Statistician's report showed that of the fifty-nine States, Territories and counties, including New foundland, Labrador and Bermuda, only eleven were without individual organizations. Among the forty-eight organized States, &c., are nine which are called "Banner States," that is, they are so thoroughly organized that every county has also a separate county organization, and in most cases there are also township organizations; and last of all, we have the individual Sunday-school, with its officers, teachers and scholars. This is the last and least wheel in the whole machine; and yet the most important one of all, for without it there would be no need for the larger ones. It is not generally known, but it is nevertheless a fact, that the State of Indiana, in point of thorough or-

ganization, if indeed it is not first, is second to none on the continent, and that means second to none IN THE WORLD!

This proud distinction is due more to the untiring efforts of ex-President Wm. H. Levering, than any other one man in the State, though many of the other officers have done most faithful and successful work.

At the last State Convention, which was the Twenty-third annual, held in Columbus, June 21-23, President Levering refused re-election on account of failing health, and Josiah Morris, of Leatherwood, Ind., was elected to the office. Mr. Morris belongs to the Society of Friends, and has been for years a prominent member of the organization. Rev. J. A. Rondthaler is Vice President; Charles H. Conner, of New Albany, Secretary; Jasper Finney, of Indianapolis, Statistician, while the finances are looked after by the undersigned.

Speaking of finances, is therefore, just in my line of business, and it would not be becoming in me to close this communication without special reference to this subject. All the expenses of the State Union (which amount to \$600 to \$700 per year) are paid by voluntary contributions from individual Sunday-schools in the State. A penny each annually is asked of every Sunday-school worker and scholar, and the FIRST SABBATH IN OCTOBER is the day appointed for collections for this good purpose; and it is hoped that a generous response will be made to this call, on Sunday, October 2d. To the Presbyterians in the State this announcement is made through the columns of this paper, with the hope that all Sunday-school workers who read it will see that the collection is taken in their schools on the day appointed and the amount forwarded to the President or Secretary of the County Sunday-school Union, who in turn will forward it to the undersigned. The Presbyterian denomination can be depended upon to make a liberal response to this call.

CHARLES D. MEIGS, JR.,

Treas. Ind. S. S. Union.

Indianapolis, Sept. 12, 1887.

## THE BIBLE IN SCHOOL.

Every scholar should have a Bible; his own if possible. If not, then one furnished by the school.

The Bible should be used continually in the class, so that every scholar may be familiar with it. Choice passages of the Bible should be committed to memory every Sunday. There should be occasionally concert drill in such passages by the whole school.—[S. S. Quarterly.]

A little boy once called out to his father, who had mounted his horse for a journey: "Good-bye, papa, I love you thirty miles long." A little sister quickly added: "Good-bye, papa, you will never ride to the end of my love."



## OUR BOARDS.

## EDUCATION.

October is the month for contributions to the Board of Education. The church must look to the training of young men if she wants men well trained and prepared for her service. The United States cares for the Naval and Military Cadets at West Point and Annapolis. It pays all their expenses and more, and they are not "subjects of charity," because they will go into the army and navy. The Presbyterian church supplies some of its students the sum of \$100 a year, and some people think this is charity. The children of the world are wiser in their way than the children of Light. Give liberally to the Board of Education, that our church cadets may become well-trained leaders in the Army of the Lord.

## INDIAN SCHOOLS AND LANGUAGES.

The United States Government has given orders that none of the Indian languages are to be used, taught, read in any schools, secular or religious, from this time on. This will prevent the use of translations such as that to which Dr. Williamson gave his life, and will interfere largely with the training of the young. Of course it is well to have them learn English, but there should be years of preparation and warning—say 10 to 15. But why is German taught in the public schools? Why this gross injustice to the Indian? The political cowardice and policy seen around us is such as to fill us with the greatest apprehensions!

The plate is again going round for the new Catholic and Universal Cathedral to be built in New York by Bishop Potter. If any of the "sects" give their money it should be under no false pretense that it is obtained. When Harper's Weekly says: "A cathedral such as the Bishop portrays, divested so far as practicable of all merely sectarian character, and in the truest sense universal, opening wide its doors to every man who would seek religious consolation, either in praise or prayer or silent thought and aspiration, is the one great opportunity for all men of every condition which this great city now lacks, and which the strongest statement of the want will go far to supply." Harper's Weekly talks rubbish. No cathedral built by the most sectarian of the denominations can be in any sense divested of sectarian character. Such a cathedral can no more be divested of its exclusive character than the Roman Catholic Cathedral can cease to be exclusive. We do not object to obtaining money from "the sects," but we do strongly object to obtaining money on false pretenses. It is neither moral nor legal.—[The Christian Hour.

The Spirit of God is needed in every activity of the church.

## OUR YOUNG FOLKS.

## THE SWEETNESS OF RELIGION.

At the recent council of Congregationalists in Chicago, Dr. Meredith said: "I have read of a little colored boy down in Mississippi who was converted to God, and he was so happy he did not know what to do with himself. He laughed and danced, and he sang and he shouted, and finally he cried out, 'Oh, it is sweet—it is sweet—it is sweet—as molasses!' Yes, you laugh at that; but 2,800 years before that, Israel's royal singer said, 'It is sweeter than the honeycomb.' One of them lived in a honey country and the other lived in a molasses country, but the sentiment is exactly the same."

## WHERE OUR CHURCH COMES FROM.

When Sir Henry Wotton was at Rome he made an acquaintance with a "pleasant priest," who invited him one evening to hear the vesper music at church. The priest observing Sir Henry standing in an obscure corner, sent to him, by a boy of the choir, this sentence written upon a slip of paper: "Where was your religion to be found before Luther?" To which, in the same manner, Sir Henry replied: "My religion was to be found THEN where yours is not to be found now—in the written word of God."

## GRANDPA'S FARM.

BY M. EMMA JONES.

## CHAPTER VIII.

"I don't know why we are thirsty," said Bennie, after a few seconds of thought; "I guess God just made us thirsty, so He could send us rain when it is hot and dusty."

"Do you know how much water there is in your body?" Both children laughed and were sure there was no water in their bodies, except the little they drank.

"You are mistaken," grandma continued, "a great deal of the body is water; indeed, most of our bodies is water. If the water was all dried out of you, you would not be any larger than Mauretta."

"O-o-o-h!" exclaimed both children, and Bennie, who was at an age to begin to doubt wonderful stories, sometimes, asked "How does the water get there? I should think it and the blood would get mixed. Did you ever see any water in your body, grandma? I shall ask grandpa if he ever saw any water in his body. Why does it not run out when my nose bleeds, as it did yesterday?"

After grandma explained where the water in the body is and why we do not see it, she said: "Even the leaves are nearly all water. If we were to take five ounces of green leaves and dry them and then weigh again, there would be just one ounce of dried leaves. You saw the green apples we put in the dryer to-day? You could not carry

even a bucket full of the green ones, and when they were dried you could lift a sack-full. What we call apple juice is only water. If it never rained and there was no water, the very rocks and stones would dry up into a gritty powder like sand. You could not live, but would soon die and fall into very fine pieces like dust. Does my boy see how much good rain does?"—Ring! goes the door-bell. Grandma answers. It is the dispatch boy. Grandma's fingers are nervous and trembling as she breaks the seal. One always has a dread of those yellow envelopes, lest they contain bad news. As grandma reads, "Meet us at the 4 p. m. train, M. J. KENT," her face brightens into a broad smile. The children dance, jump, shout and laugh for joy. Mauretta was hurriedly dropped upon the floor by her fond mother. Bennie gives her one kick with his foot, which sends her through the open door out into the rain. The little mother rushes out into the rain and rescues her "precious, sweetest little baby," and in a reproachful tone of voice, says, "I would not be a boy, would you? They never know how to treat a baby."

Before the first glee was worn off dinner was called. Neither of the children were hungry, but grandpa said, "No dinner, no ride to the train." It was wonderful how the appetites did increase. It really seemed that the time to start never would come, but at last it did.

The engine rushed in sight, a shrill whistle and the train stops at the station. The eager eyes and expectant faces are stretched out for the first glimpse of mamma and papa. Indeed, grandpa is holding both children by the hand, lest, in their eagerness to "get the first kiss," they fall under the wheels of the engine. A moment more and mamma and papa each have an arm around the children. Grandpa's quick eye soon discovered the party consisted of more than two, for just behind were coming Uncle Dick and Bessie, and the children with grandpa, started to the "carry-all."

## PLEASURES WHICH A CHRISTIAN SHOULD FOREGO.

1. Those as to the propriety of which he is in doubt. (Rom. xiv: 23.)
2. Those in which he cannot indulge without danger that his example may lead others into sin. (Rom. xiv: 15; 1 Cor. viii: 9.)
3. Even those in which, if he engage, he will grieve weak Christian who disapprove them; much more those which Christians universally condemn. (1 Cor. viii: 12-13; Rom. xiv: 15; Mark ix: 42.)
4. Those which have the taint of sin upon them. (Jude 23.)
5. Those which, if indulged in, would place him in a false position. (1 Thess. v: 22; 2 Cor. viii: 21.)

and seem to identify him in taste and life with a sinful world, from which he should be separate. (2 Cor. vi: 14-17; Rom. xii: 2.)

6. Those which might gain the mastery over him, and which would interfere with anything of more importance. (Eph. v: 18; 1 Cor. vii: 31; Phil. iv: 5.)

7. Those into which he cannot carry his religion without incongruity, (1 Cor. x: 31); on which he cannot ask God's blessing, (Col. iii: 17); in which he cannot show forth the shining graces of a Christian character, to the honor of God, (Matt. v: 16); and in which he cannot breathe the atmosphere of God's presence.—[Messenger of Peace.

## TRANSIENT TROUBLES.

If you want to keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow things to annoy you just as you allow a fly to settle on you and plague you, and you lose your temper, and you justify your temper in being thrown off your balance by causes which you do not trace out. But if you would see what it was that drew you off your balance and put it down in your little book, and follow it out and see what becomes of it, you would see what a fool you were in the matter. The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us ashamed of the fuss we made over them, and we should be glad to drop such things, and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us think only on whatsoever things are pure, and lovely, and gentle, and of good report. [Baptist Weekly.

The poor, harmless Ute Indians have again been wronged, robbed and murdered, without any reason or compunction. Like most Indian wars, the real outbreak is of worthless, drunken white trash, instigated by a lot of still more wicked agency robbers. The Utes are murdered. The laws are broken. These patient, timid Indians then at last turn and commit some acts of private vengeance. To talk of fierce Indians is generally raving absurdity. A few of the Apaches were fierce, but the majority of the Indians are cowed, terror-stricken, and made helpless and useless by the steady system of Government pauperization. Of course they will carry on a sneaking fight in self-defense as a last resort. But it is only in novels that they display wonderful trail-hunting capacity or dare-devil cruelty. They are nearly all firmly convinced of the white man's powers, and have good reason to know his unscrupulous character and blood-thirsty selfishness. —[The Christian Hour.



## THE CHURCH AT WORK.

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H. S. BONSIB, our Field Agent.

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In advance, per annum, \$1.00  
If payment is delayed three months, 1.25  
If payment is delayed one year, 1.50

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Every family in the Church in Indiana can afford to take our paper and we ask you to subscribe.

## A PROPOSED PLAN FOR SYNOD.

1. Let Synod urge all the churches within our bounds to take up the Sustentation Collection in March and let this be for promoting our own Indiana Home Mission work. Let us raise enough to be entirely independent of the Board of Home Missions. This can easily be done. Last year Indiana received from the Board only \$5,185 and the preceding year only \$5,425. True our collections for Sustentation amounted to only \$504, but then no one takes any interest in Sustentation in its present form. We raised for Home Missions \$7,792. So we can very easily take this into our own hands, be independent of the Board, raise and disburse all we need, and still send on a handsome and increasing sum to the Board of Home Missions, taking up this collection in November.

2. Let us organize a Synodical Missionary Committee, composed of one man from each Presbytery, either Home Mission Chairmen, Presbyterial Missionaries, or Stated Clerks. Let them together apportion the funds, and arrange for the introduction of new men to supply the fields. This part of the work might be elaborately described, but we need not attempt it. These men would know their Presbyteries' needs, how many men are needed and where, and could have the whole matter constantly tabulated, and know where to recommend men seeking churches and churches seeking ministers. This committee should meet once in three months.

3. Let a Synodical Secretary be chosen to do the work, in connection with this committee. He could be preaching every Sabbath and would be one more man for the supply of our vacant churches. He should be of evangelistic spirit and ready to help in promoting and conducting revival meetings. Above all he should be a man systematic, an organizer, one who knows men and churches, and able to act as Secretary of this Committee in an orderly, forceful, genial manner.

There brethren in a nutshell you have our plan. It is just such a scheme as Presbyterians can take hold of without fear or distrust. We should adopt it and work it for all it is worth. New York, Pennsylv-

vania, New Jersey have schemes only slightly differing. We believe there is no one of them quite so suitable for us as this one that is proposed. Look at it. Study it. It will be up in Synod.

The Methodist Episcopal Church in Indiana has a body of Presiding Elders, over 20 in number, to give their time not to vacant churches, but to the encouragement and direction of their supplied churches. They care for every point, and organize, organize, organize.

We must have more system. We cannot let things go loose any longer. We cannot be independents. We are Presbyterians. Independence of the individual in religion means Plymouth Brethrenism. Independence of churches means Congregationalism. Independence of Presbyteries means—well, brethren, it does not mean the most aggressive form of Presbyterianism; nor does it mean, in Indiana, the efficient caring for all our churches.

Try this proposed scheme, and in one year, by God's blessing, it will give us an enlargement of our church such as we have never as yet experienced.

## EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 23.

I cannot recall a time when we did not have a Sabbath-school, as my father was among the first to introduce them into the churches where he ministered. Almost every Sabbath, however, we were somehow reminded that they were of recent origin, and our privileges contrasted with those our teachers enjoyed when they were younger and Sunday schools had not been established.

This innovation met with a determined opposition even from professedly Christian people, not as I recollect from Presbyterians, but from other denominations. Some claimed that it secularized the Sabbath, was not a Christian institution and was a device of Presbyterians, who aimed to unite Church and State.

The Sunday-school books of the American Sunday-school Union were opposed, as fiction, the reading of which would destroy a taste for the Bible and solid and instructive books. Especially were books with pictures denounced as a violation of the Second Commandment, which it was claimed forbid images and the making of the likeness of anything in heaven or earth or water or air.

Professed ministers of the Gospel in their pulpits and in their private intercourse with men arrayed themselves against Sunday-schools, and especially against Sunday-school libraries as devices of the devil, which the "larned preachers" were helping along.

This opposition was sometimes

met by argument, but the influence of the schools which made the Bible the text-book and the popularity of the Sunday-school books among those who could read them in those times of the paucity of books and newspapers, soon largely silenced opposition. The superior intelligence of the young people of the Presbyterian congregations and with all the earnest Christian character of her people, also did much in this direction. The more intelligent ministers and people of other churches by degrees were led to the founding of schools, and the discussions when the American Sunday-school Union sought to establish a school with a library in every neighborhood, helped forward the cause.

But as late as the year 1847 I remember to have heard colporteurs of the American Tract Society and of the Sunday-school Union tell how professedly Christian ministers opposed this work. What a change time has wrought! Now we find even "Iron-side Baptists" in Sunday-schools, and all denominations, with scarce an exception, vying with each other to make their schools efficient as nurseries of the church.

One of the things aimed at when I was first a member of the Sabbath-school was the committing to memory, not the lesson of the day merely, but the New Testament.

The school was opened with singing and prayer and reading a portion of Scripture. Library books were exchanged, and then the teacher began to hear Scripture recited. One repeated what he or she had learned and the rest of the class listened. The keeping still at such times to some seemed a hardship, but the discipline was good, and then many a passage of Scripture was made familiar if not fixed in the memory by hearing it recited—sometimes the same passage by several.

A few persons are still living who committed to memory and recited the whole of the New Testament when I was a pupil in school. The value of such a training can scarcely be well estimated. What is learned in early life is not easily forgotten, and Scripture fixed thus in the mind is food for the soul through the whole life. The shorter Catechism and Scripture committed in my youth have enabled me to frame many a sermon when I had not access to books nor opportunity write, and have also afforded food for much moral and spiritual enjoyment.

A few days ago I was called to see an aged man who was reported about to pass away—it was feared unprepared, as he had been an apparent neglecter of Jesus Christ. He received me gladly, and I soon found that Christian parents had trained him so that he was familiar with the Scriptures. He confessed that he had not lived as he had been trained and as he had tried to live

for God in his youth. But in his sickness his mother's instructions and prayers came to mind, and the precious promises of Christ came home to his soul, and he found pardon and peace in believing. I quoted many Scriptures to him and found in every case he was familiar with the passage and could give the context. This familiarity with the Scriptures led him to Christ and peace as he lay upon his bed of pain, and was afterward a continual source of joy and strength.

When the Scriptures had been recited in Sabbath-school questions were asked by the teacher on the lesson for the day, and its truths illustrated and enforced, much as at the present day, as each teacher was able. The hymns suitable for Sunday-schools were few.

"Now in the heat of youthful blood,  
Remember your Creator, God;  
Behold, the months come hastening on,  
When you shall say my joys are gone.

"Behold, the aged sinner goes,  
Laden with guilt and heavy woes  
On to the regions of the dead,  
With endless curses on his head," &c.

Were sung almost every Sunday in opening the school and closing.

Mr. John Matthews, for a long service of years, a ruling elder and Superintendent of Sabbath-schools in churches to which my father ministered, the father-in-law of Revs. Enoch R. and Asa Martin, and the father of W. B. Matthews, a ruling elder of the Seventh Presbyterian church, Indianapolis, and of other honored and Godly children—always read in a very impressive and solemn manner, and had sung this hymn—

"And now another hour is past  
Of kind instructions given,  
And this, perhaps, may be the last  
On this side hell or heaven.

"And be it so: how dread the thought,  
And yet indeed how true,  
If I could feel it as I ought,  
This day what should I do?"

O surely prize it more and more,  
And pray that God would give  
A death of gain if life be o'er,  
And blessings if I live."

There were no lesson leaves in those days, and every one who could was expected to bring a Bible to the Sunday-school, and a Testament was usually furnished to such as did not.

This, with the fact that the Bible, especially the New Testament portion, was the "readin'" used almost universally in the secular schools, made almost every one conversant with the Scriptures.

In early times, as now, the teacher was brought in close contact with the mind and heart of the pupils, and his influence for good depended largely upon the spirit in his own heart. "Without me ye can do nothing," says the Great Teacher. "But the Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance. Whatsoever I have said unto you He shall testify of Me."

Let us follow the leadings of the Spirit that we may know the truth and be endowed with power, to lead others.



## SYNOD OF INDIANA.

## UNEMPLOYED MINISTERS AND VACANT CHURCHES.

Ministers seeking churches in Indiana can correspond with the Chairman of the Home Mission Committee of Presbyteries who compose the Committee of Synod.

Rev. John A. Campbell, Presbytery of Crawfordsville, at Frankfort, Ind.  
 Rev. R. S. Goodman, Presbytery of Fort Wayne, Kendallville, Ind.  
 Rev. J. Williamson, Presbytery of Indianapolis, Greenwood, Ind.  
 Rev. E. S. Scott, Presbytery of Logansport, Logansport, Ind.  
 Rev. G. A. Little, Presbytery of Muncie, Muncie, Ind.  
 Rev. W. L. Austin, Presbytery of New Albany, New Albany, Ind.  
 Rev. B. Condit, Presbytery of Vincennes, Terra Haute, Ind.  
 Rev. A. T. Rankin, Presbytery of Whitewater, Kingston, Ind.  
 Chairman Com. H. M., Synod of Ind.

## ECCLESIASTICAL MEETINGS.

## THE SYNOD OF INDIANA.

The Synod of Indiana will meet in the Presbyterian Church of Wabash, Ind., on Thursday, October 13, at 7:30 P. M.  
 EDWARD P. WHALLOS, Stated Clerk.

## PRESBYTERIES.

New Albany Presbytery meets at Vernon, Ind., Tuesday 11th Oct., at 2 p. m. Records of Sessions called for. CHAS. HUTCHINSON Stated Clerk.  
 The Presbytery of Logansport will meet in Winamac, Ind., on Monday, Oct. 10, 1887, at 7:30 P. M.  
 WILEY K. WRIGHT, Stated Clerk.

**CAMBRIDGE CITY.**—This church is again vacant, Rev. E. E. Clarke having removed to 210 Octavia St., San Francisco, Cal. The pastorate was dissolved last week by the Presbytery of Whitewater.

**WORTHINGTON.**—Rev. J. S. Robertson has removed to Somerville, Ohio. There is a desire here to secure Rev. John Hawkes as pastor of this field, and he will probably consent to undertake the work.

**FRANKFORT.**—Seventeen persons united with the Presbyterian church of Frankfort, Ind., on Sabbath, Sept. 25, eleven upon confession of their faith in Christ and six by letter from other churches. Six of those uniting by confession of faith were heads of families. A deeper spiritual life pervades the church than has been manifest for a long time. We are glad to learn of the blessing of God upon the labors of this young pastor, Rev. O. A. Smith.

**NEW WASHINGTON** Presbyterian church has this summer purchased a parsonage. The lot is nicely situated on the east side of the church yard. Besides the buildings, there are ten acres of ground, several fruit trees, and plenty of water, making in all a comfortable home for a minister in the country. Rev. J. M. Montgomery has been employed for the year, and is now living in the new purchase, which will be his home during his faithful and earnest work at this place.  
 CLERK.

## CRAWFORDSVILLE PRESBYTERY.

Crawfordsville Presbytery received into its membership Rev. Robert J. Cunningham, Rev. Charles T. White, D. D., Rev. H. M. Rogers, Rev. W. H. Simpson, D. D., and Rev. Thomas Smith. The Rev. Jay H. Long was dismissed, as he returns to Minnesota.

The meeting last week was one remarkable for the spirit of deep and practical earnestness taken in the supply of the feeble churches. There seemed the assurance of a

large development of the work throughout the whole Presbytery. A very full and elaborate plan for the supply of vacant churches was adopted, and will appear next week in full in THE CHURCH AT WORK.

## THE PRESBYTERY OF WHITWATER.

Presbytery of Whitewater met at Forest Hill, Ind., September 27. Rev. F. C. Hood was elected Moderator and Rev. W. A. Cutler Temporary Clerk. Rev. E. A. Adriance was received from the Presbytery of Cincinnati and given charge of the Brookville church.

Rev. D. A. Tawney was dismissed to the Presbytery of Winona, and Rev. S. P. Dillon to the Presbytery of Kearney.

The pastoral relation of Rev. E. E. Clarke to the Cambridge City church was dissolved. He goes to the Pacific coast.

The Assembly Overture was answered in the negative.

The churches were requested to prepare histories of their organizations and send them by January 1 to Rev. I. M. Hughes, D. D., Richmond, Ind., Chairman of the Centennial Committee of Presbytery.

A committee was appointed to arrange for meetings in various places in the interest of Foreign Missions.

A very interesting, popular meeting was held on Wednesday night for the discussion of different phases of Christian work. The members of the church turned out well to all the sessions of Presbytery.  
 STATED CLERK.

## REV. W. E. LOUCKS.

In dismissing Rev. W. E. Loucks to the Presbytery of Philadelphia Central, this Presbytery of Logansport desires to record its regret at his departure and at the same time its appreciation of his past services as a Presbyter and as the pastor of the First church of Logansport.

For seven years he has been a member of this Presbytery and he has by his constant attendance upon its meetings, by his faithful services as Chairman of the Home Mission Committee and by his assistance in frequent revival efforts won the esteem and regard of his brethren in the ministry and of the churches he has thus served.

Under his pastorate the First church of Logansport has been relieved of a debt of \$9,000, and has received 200 new members, thus taking its place among the foremost churches of the State.

The prayers of this Presbytery shall follow Bro. Loucks to his new field of labor.

S. C. DICKEY,  
 WILEY K. WRIGHT,  
 FRED. W. MUNSON,  
 Committee.

It is our misfortune that we mistake God's shadow for the night. If a man stands between you and the sun his shadow falls upon you. So God sometimes comes and stands between us and worldly success and His shadow falls upon us, and we wrongly think that it is night.

## THE DAKOTA OUTRAGE.

Synod is urged to consider the fact stated in the September number of Church at Home and Abroad, pp. 277 and 278, where it is stated that by orders from the Department of the Interior, the Dakota language has been forbidden in mission schools, that even the Bible in that language may not be used, and that children have been forced away from our mission schools and compelled to attend agency schools, even though no adequate provision in the way of buildings exists. "When it is remembered that the Government contributes not a dollar to the support of these schools, and when the utter failure of all Government attempts at civilization among the Indians is called to mind, the magnitude of this outrage begins to suggest itself."

We suggest that the Presbyterian church, for itself and other missionary churches, does not propose to silently submit to this interference with religious work by mere politicians. Let them attend to their own business better before they dictate to the church. If they want nothing but English used in the United States, let them commence by stopping some European languages from being taught at public expense in our public schools.

Let the Synod of Indiana take action condemning this order, and have its action forwarded to the seat of Government. The order is an iniquity. It should be revoked at once. Let some one draw up such a paper, and we will all vote for it at Synod.

Write six ciphers in a line, and they amount to nothing. Put the figure 1 before them, and they amount to a million. All human talents and possessions are but ciphers until you put the name of Jesus at the head of them. Then they make their owner a millionaire for heaven.—[Dr. T. L. Cuyler.

## MARRIED.

**FRANCE-SMITH.**—By the Rev. I. T. Hott, September 20, 1887, at the residence of Hon. J. T. France, Decatur, Ind., Mr. J. Fred France and Miss Jackie L. Smith.

**DUHADAWAY-GOLAY.**—At 136 Shelby street, Indianapolis, Sept. 22, 1887, by Rev. N. S. Dickey, Mr. John B. Duhadaway of Elwood, Ind., and Mrs. Anna E. Golay, of Indianapolis.

**KELLEY-RIEHL.**—In Terre Haute, Sept. 28, by Rev. George R. Pierce, Charles A. Kelley and Lulu Riehle.

**RAPSON-DUNLAP.**—In Terre Hautes, Sept. 28th, by Rev. George R. Pierce, Charles E. Rapson, of Burlington, Ill., and Ida E. Dunlap, of Terre Haute.

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## RELIGIOUS NEWS.

The Salvation Army, entering India five years ago, has now 120 English and 80 native missionaries.

George W. Cable, the novelist, is conducting the Saturday afternoon Bible class in Tremont Temple, Boston, for the present.

The Cumberland Presbyterian General Assembly has advised the congregations to use unfermented wine in the Lord's Supper.

Dr. S. J. Nicolls, of St. Louis, denounced in strong terms the action of the Velled Prophets in illustrating the pageant this year from the old Testament.

CHAMPAIGN, Ill., Sept. 30th.—The death occurred here to-day of Rev. W. G. Pierce, on the last day of the fifteenth year of his pastorate of the Congregational church of this city.

One of the most important actions taken by the Presbyterian ministers of Omaha was their determination on last Monday morning to try and secure a Presbyterian Hospital for the city.

The Trustees of the General Assembly of the Presbyterian church report that they hold in trust for various uses the sum of \$460,521.02. Mr. James T. Young, of Chestnut Hill, Philadelphia, is the treasurer.

The women of the Southern Presbyterian church are making advance in their work for foreign missions. They have gained seventy new societies during the year, making a total of 373; their contributions have increased about \$3,000.

The Rev. Dr. Thomas Fullerton is again in the pulpit of the West Street Presbyterian church, Georgetown, with health improved by his short vacation. While away the doctor visited his former charge at Erie, Pa., and met with a cordial reception.

A series of services has just been concluded at the three Presbyterian churches in Brunswick county. The meetings were well attended. The Rev. Dr. Drew, of Richmond, preached. Hebron church recently received an addition of four persons, all heads of families.

Rev. R. L. Williams, of Ann Arbor, Mich., has received a unanimous call to supply the Presbyterian church of AuSable, Mich. With improved health, he accepts, and will begin his labors there October 1. His family remain at Ann Arbor for the education of their sons.

The Rev. Scott F. Hershey, of Middletown, Ohio, who accepts the call of the Sixth Street Presbyterian church, Washington, is expected to enter on his duties October 1st. This is the only church in Washington as yet without a settled pastor; the vacancy has existed but a few months.

The W. C. T. U., of the United States has agreed after consultation with Mrs. Margaret Bright Lucas, President of the World's Women's Christian Temperance Union, to set apart the 12th and 13th of November, 1887, as days of prayer for the growth and universal diffusion of all forms of temperance work.

The Cincinnati Y. M. C. Association has forty thousands dollars subscribed towards the sixty thousand dollars which it is proposed to raise before beginning the construction of a new building. Cincinnati celebrates her Centennial in the fall of 1893, and the young men hope to have their new edifice completed by that time.

The Rev. Dr. Theodore Frelinghuysen White, of the Presbyterian church in Summit, N. Y., whose father was the first President of Union Theological Seminary, preached in Plymouth church, Brooklyn, last Sabbath. His sermon was upon "The Love of God." Next Sabbath Dr. Charles L. Robinson, of Rochester, will preach, and on the following Sabbath, Dr. Joseph Parker of London, will fill the pulpit.

According to the Minutes of the Cumberland Presbyterian Assembly, just out, says the St. Louis Observer, the record of this church stands as follows: Ministers, 1,568; licentiates, 240; candidates, 247; congregations, 2,540; added during the year, 13,995; total membership, 146,146. Compared with last year this shows a gain of 16 ministers, 9 licentiates, 39 candidates, and 6,592 members; and a loss of 6 congregations, while 361 less were added to the church. The colored church reports a gain of over fifteen per cent. in membership.

The Reformed Presbyterians, or Old Side Covenanters, in this country have eleven presbyteries, 119 congregations, 103 ministers, 10,832 members, and 12,104 attendants at the Sabbath schools. Last year they contributed to Foreign Missions, \$14,735; Home Missions, \$2,607; Southern Missions \$3,478; Chinese Missions, \$1,736; Theological Seminary, \$3,034; Education, \$15,839; sustentation, \$2,380; Church erection, \$17,817; pastors' salaries, \$83,900; miscellaneous, \$55,304; total, \$201,201. The increase in membership for the year over the previous year was 111.

The centennial committee of the Presbyterian church is notified of a second contribution of \$10,000. The first was from the East. This is from St. Louis. Both donors decline to give their names for publication. These gifts are a part of the million dollars that the church is raising for endowing its board of relief for aged ministers, widows and orphans. The General Assembly of the Presbyterian church having been organized in Philadelphia in 1788, will celebrate its centennial at its meeting in that city in May next, when it is expected this endowment fund will be raised.



## WOMAN'S WORK.

MONTHLY MISSIONARY TOPICS, 1887.

## HOME MISSIONS.

Oct.—The Treasury of the Board.  
Nov.—Our Missionaries and Missionary Teachers.  
Dec.—The Spiritual Condition of the Whole Country.

## FOREIGN MISSIONS.

October.....Persia  
November.....South America  
December.....Syria

## THE ANNUAL SYNODICAL MEETING.

Remember the Evansville meeting, Wednesday and Thursday, Oct. 19 and 20. Come if you possibly can. If you cannot, pray for a blessing on those who do.

## THE GOSPEL IN SPAIN.

One of our colporteurs sold a Bible some time since, and the priest rushed up to the man who had bought it, and exclaiming, "These heretical books shall not come into the village," snatched it out of his hand, tore it, and threw it on the ground. The colporteur was stoned and driven out of the village. Some weeks after, being obliged to pass through the village again, he hoped to do so unobserved, but almost immediately was recognized. "Are you not the man that sell Bibles?" he was asked and on his replying, "Yes," instead of angry outburst he received the invitation, "Well, then, come into our village we want your books." The explanation of this changed manner was that the village grocer having wrapped up his goods in pages of the torn Bible which had come into his hands, the people read these beautiful histories which they had never read before, and then asked God to send the man back to them. Not only did he sell all the Bibles he had with him, but they made him stay with them two or three days to give them instruction.

PASTOR FLIEDNER.

GLEANINGS FROM THE FIFTIETH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

**BRAZIL.**—At Campo Largo the itinerating missionaries found one man who had been the owner of a Bible for sixteen years—the book had been in the possession of the family for thirty-eight years—and who was longing for some one to instruct him in the word of God more perfectly. He heard the missionaries with joy, gladly received them to his own house, and soon with his wife and two grown-up sons, made a confession of faith in Christ. Long a teacher in a government school, he was promptly dismissed from his position on account of his religious change, but remained steadfast, and is making his house a centre of gospel influence.

**PERSIA.**—In the hospital of Oroomiah the Bible is read daily in the wards as well as in the chapel at morning and evening prayers. Several boys and young men were there long enough to make considerable progress in reading, and went away the proud possessors of

copies of part of the Scriptures. Evidences abound of the benign influence of this hospital work upon the souls of those whose suffering bodies have here been treated, and in opening the way for the spread of the gospel light and teaching in dark and remote places.

**INDIA.**—At a village near one of the outstations of the Lodianna Missions, the native minister, Rev. Almad Shah, saw three Sadhs, members of the Hindu sect, listening with marked interest to his exposition of "Come unto me, all ye that labor and are heavy laden, and I will give you rest." As he proceeded one of them stood up and took from his pocket a copy of the New Testament which he had received 20 years before at a fair, and which they had all carefully studied. They are now enabled to understand that Christ died for sinners, and were set free from difficulties. After instruction they were baptized in the presence of the people of the village, and returned the next day to their own village.

**ARCHDEACON FARRAR** say that "he who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth." In most instances those who speak despairingly of missions have little real knowledge of the work. Those who are most intelligent on the subject are its warmest advocates.

## SOME BRIEF NOTES.

It has been conclusively demonstrated that it costs less in dollars and cents to save a man or woman on the Foreign Mission field than in Indiana. Who will say that Missions are not profitable?

Remember that your objections, if you have any, to Foreign Missions, should not prevent your giving liberally to Home Missions, to Ministerial Relief, to Education, to Church Erection and to Freedmen.

The membership of churches upon foreign missionary fields has increased six-fold during the last fifteen years. The same ratio of increase in the membership of our churches at home would have given an aggregate membership of more than 2,500,000, instead of about 700,000.—[Our Church Work.]

Some people are constantly sighing for the opportunity to engage in missionary work; at the same time they lose sight of present opportunities. Dr. Parker's pungent utterance puts the matter pointedly: "Wherever there is a sky there is a roof; wherever there is a floor there is a platform; wherever there is a man there is a congregation; wherever there is a human heart there is an opportunity of preaching the kingdom of heaven."—[Home Mission Monthly.]

Money and time are the harvest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

## AN INDIAN PRESBYTERIAN ELDER.

"I have read Cooper's novels," said an army officer who has seen a good deal of service on the plains, "but I never saw but one Indian who came anywhere near the novelist's ideal. This one Indian was Chief Joseph, of the Nez Perces, who, with his tribe, was sent to Florida by the Government, after their capture by Gen. Miles. These reds were kept at Fort Leavenworth awhile, until the War Department had pondered over their case for a few weeks, and I saw Joseph every day. He was as fine a specimen of manhood as I ever saw, and very dignified. One day he was standing on a pile of logs, looking toward the setting sun, when a drunken private soldier came along and looked at him. The fellow said several insulting things to the chief, who never noticed him until the private, finding he could not move the Indian otherwise, stepped closer and tried to spit tobacco juice into his face. Joseph looked at him, and I never saw so much scorn and contempt in a human being's face. I thought the chief would kill the soldier, and I wouldn't have blamed him if he had; but I straightened matters out by kicking the drunken brute outside the inclosure. Joseph said nothing, but assuming his former position, looked steadily at the sun until it sunk behind the hills."—[Boston Advertiser.]

This makes a picture one will not easily forget, and it would not be complete without the "kicking." These Nez Perces are all Presbyterians; the majority of the members of the tribe being communicants of the church. Missions are a success, and no human heart but may be reached by the Gospel of Christ if gone to in His name and for His sake.

## THE BIBLE IN COLLEGES.

No study of literature is so stimulating as that of the Bible. Even for those not interested in the great object for which the Bible was given to men, there is no collection of books which gives such insight into human nature, such illustrations of its tendencies and its power in history, or such grandeur of thought and power of expression. It is one of the strangest facts in the higher education of this time that the Bible has seldom been used as a text-book in our colleges and seminaries. The demand for it is coming first, not from educators, but from students themselves. A petition signed by thirty of the leading members of one class of Yale University was lately presented to the faculty, asking for an optional study in the English Bible. A number of the signers are not professing Christians. A similar petition at Amherst has been presented, with forty names attached. It is reported that over sixty colleges will this year include the English Bible among their courses of study.

## For Good Purposes.

Mrs. M. A. Dauphin of Philadelphia, is well known to the ladies of that city from the great good she has done by means of Lydia E. Pinkham's Vegetable Compound. She writes Mrs. Pinkham of a recent interesting case: "A young married lady came to me suffering with a severe case of Prolapsus and Ulceration. She commenced taking the Compound and in two months was fully restored. In proof of this she soon found herself in an interesting condition. Influenced by foolish friends she attempted to evade the responsibilities of maturity. After ten or twelve days she came to me again and she was indeed in a most alarming state and suffered terribly. I gave her a table-spoonful of the Compound every hour for eight hours until she fell asleep, she awoke much relieved and evidently better. She continued taking the Compound, and in due season she became the mother of a fine healthy boy. But for the timely use of the medicine she believes her life would have been lost." Your druggist has the Compound. \$1 per bottle.



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## ALBUMS



## TEMPERANCE.

### HIGH LICENSE.

High license does not need to be coupled with local option. We regard license of any kind, high or low, as an iniquity, a narcotic administered to the public conscience and an obstacle in the way of prohibition. The saloon produces two-thirds of all the crime and poverty and public expense. Make the strictest laws possible, and let violations be punished by heavy fines and imprisonments as any other evil thing; as brothels and gambling-houses are dealt with. They are not licensed, why should saloons be? The whole whiskey and brewing gang advocate license. Why, in the name of all that is good, should we side with them? Let us have local option, so that every county, township or ward can prohibit if possible. Then let us have stringent laws. Then let us as soon as possible have prohibition. We believe license to be "a league with death and a covenant with Hell."

### WHY DO YOU WANT TO LICENSE IT, THEN?

Saloon-keeping is the only occupation in this country which is devoted to the sole purpose of pandering to the baser appetites and passions of mankind, yet which aspires to be ranked among legitimate lines of business. But it can never reach that station; it can never be recognized as an honorable and honest occupation. Between it and all decent traffic there is fixed an impassable gulf, which shall remain so long as humanity recognizes the difference between good and evil. The saloon belongs to the same category of occupations with the brothel.—[Toledo Blade.]

### ENFORCING PROHIBITION IN KANSAS.

A Wichita, Kan., special says: J. A. Stewart, of this city, was yesterday sentenced to seventeen years and four months in the county jail, and fined \$20,800 with costs of prosecution, for the violation of the prohibition law. He was a clerk in the West End drug store, and pleaded guilty to an indictment containing 2,080 counts at the same time, as did Herman, the proprietor of the place. The latter cannot be found, and it is thought he has left the country. The punishment imposed upon Stewart is the heaviest ever given in the State for violation of the liquor laws.

### THE QUAKERS OF INDIANA.

The Friends in their yearly meeting at Plainville last week, passed the following resolutions. They clearly show how they stand.

We, the members of Western Yearly Meeting of Friends grateful to Almighty God, the sovereign over nations and the guardian of the homes, and looking to Him for guidance, hereby set forth the following declarations of principles:

First—That government of, and for the people can be fit to endure

only as the people guard sacredly public morals and private life.

Second—That the liquor traffic, being a foe to the individual citizen, a curse to the home, a burden to society and a crime against God and the State, its entire prohibition is demanded by every interest of social and political economy.

Third—That to vote for license or tax of liquor traffic is to accept, in the name of the State, a bribe from the State's worst enemy; and that he who votes for a corrupt and corrupting system for the revenue it yields, is as guilty of a crime against the State as is he who sells a vote to a corrupt candidate.

### HYPOCRISY AND MONEY.

The distillers, wine and liquor dealers recently passed the following resolution:

"That it is the first duty of this Association to use its highest efforts through the press, the forum, and by the dissemination of printed information, for the correct education of public opinion on the subject of the liquor trade in its relation to the individual, to the State and country."

And now for the contest. We await with confidence the contest between the evil and the good. Contrast with the above the closing words of Gov. Colquitt's article in the last Princeton Review:

"It matters not though glossing sophistry, backed by millions of money, may contest the field; though phrenetic appetite may plead and demur, and though a morbid impatience of all restraints may declaim about human liberty; all will be of no avail, for prohibition has reason, religion, refinement, good order and peace for its advocates and champions. And then, to all the sordid, cold-blooded suggestions of pecuniary loss, of closed grog shops and curtailment of rents, of shrinkage in municipal revenue stand opposed woman's appeals, which reach to the profoundest depth of every soul. Her cries, which for weary years were heard hardly anywhere else than in heaven, after entering the ears of the God of Sabaoth are now heard on earth.

### AFRAID TO AUDIT LIQUOR BILLS.

The Treasury Department has refused to audit the wine and cigar bills, which were contracted at the Annapolis Naval Academy by Secretary Whitney and the board of visitors who accompanied him there.

When the United States Treasury Department refuses to audit public liquor bills, which have been contracted at public dinners, it begins to look as if the agitation of the temperance question was reaching the high places.

The bill was \$352.12, and Secretary Whitney paid the bill out of his private salary.

The Prohibition sentiment of the country is making itself felt. Shame on the whisky guzzlers in official position!

### HIGH LICENSE A DELUSION.

Duluth is a high license city, \$1,000 being the license. We have 60 saloons here, and if the dives have been closed by high license, they must have been lower than hell, as plenty remain on sheol's level. Sunday the front doors are closed but side-doors are open and liquor flows freely as on week days. Some saloons remain open all night, and are freely visited by women of low character. Would that all advocates of high license as an improvement on Prohibition in doing away with the evils of the liquor traffic, could come here and study the workings of high license. I am sure it would result in their getting on one side or the other of the fence that divides temperance and intemperance.—[Wisconsin Prohibitionist.]

### WHY DON'T YOU WORK TO GET PROHIBITION IN INDIANA?

The Wichita druggist who has been sentenced to seventeen years and four months in the county jail and to pay a fine of \$20,800, for selling liquor, probably thinks that prohibition does prohibit. His sentence might have been heavier, but there are only 2,080 counts in the indictment.—[Indianapolis Journal.]

At a fifty-cent raffle, in connection with a Roman Catholic church fair in Philadelphia, a two story brick house, a \$500 U. S. bond, a rosewood piano, a first-class cabin passage to Europe, besides suits of furniture, silver tea services, gold watches, etc., were the chief prizes. Nearly seven thousand dollars was paid for chances. And yet there are people who can not understand how it is there are so much gambling and policy playing.

A sermon both short and good is perfect, and needs no apology. A short, poor sermon has an apology for its poorness in its brevity. A long good sermon has an apology for its length in its goodness. But, a long, poor sermon admits of no apology, and the attempt to make one makes it both longer and poorer. Therefore proceed to business without apology.—[Christian Advocate.]

An unknown man stepped up to Brother Talmage and said:

"Well, sir, I am an evolutionist and I want to discuss that question with you. I am also an annihilationist. I believe that when I die that will be the end of me."

"Thank God for that!" devoutly ejaculated Mr. Talmage, as he walked off and left the man perfectly dazed.

Any one wanting fine guns of the best make and material should send and obtain a catalogue of specialties from the old and reliable firm of Scoveling, Daly & Gales, 84 Chambers street, New York City.

We should use the means of grace, as though we could do everything; and trust in God, as though we could do nothing.

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## INDIANAPOLIS.

Ten persons were added to the memorial church, Rev. Dr. Edson's, on last Sabbath.

Rev. S. A. Kean, D. D., becomes the new pastor of the Roberts Park M. E. Church. He will preach for the first time on next Sabbath.

The Tabernacle church had no service on Sabbath evening, the pastor, Rev. J. A. Rondthaler, conducting communion services in their Mission Chapel on East Washington street.

At the Communion on Sabbath, September 25th, in the Olive Street church, three mothers were added to the church. Two adults and three children were baptized. This is the church supplied by Rev. N. S. Dickey.

President Cleveland's visit to Indianapolis on last Saturday drew altogether the largest crowd ever seen in the city. The people all had an opportunity to see him and his wife as they drove to Mrs. Hendricks' and to Senator McDonald's, as well as holding a formal reception for a time in the State House.

A very interesting meeting was held on Sabbath evening in the Y. M. C. A. Hall, to consider the condition of the homeless children of the City, and to make some better provision for them. Rev. Mr. Jenckes, Col. Ritter, E. W. Halford and Hon. S. J. Peelle made addresses, the principal address being made by Col. Hogeland, "the newsboys' Friend." An effort will be made for better arrangements for the newsboys and bootblacks, paying the debt on their home, &c.

## POLITICS NOT NECESSARILY PARTIZANSHIP.

There are too many people who fail to distinguish between politics and partizanship, and hence would forbid all reference to political methods in the pulpit. A republican form of government cannot be sound long unless the best people in the Republic take part in shaping its laws and selecting its officers. The people ought to know what is moral and immoral, that which is right and that which is wrong in law, government and political methods. Principles long established and approved by the good and virtuous should lie at the foundation.

In this Christian nation a Bible morality should obtain. Thus far politics is brought to the very door of the Christian citizen. The pastor may and must condemn all immorality. On the other hand he should, so far as he can, point out the way in harmony with God's law and the best interests of the human family. If there is corruption, i. e., changing tally sheets, bowing before the rum interests, buying and selling of votes, running immoral, dishonest men for office—then the Christian citizen must speak and vote, be he preacher or church member. A wise man

will not hurt the feeling of the honest people in his congregation. The politicians and the candidates for plunder should be made to wince. Let it be understood that Christian people have convictions and the courage of those convictions.

Business drives the man, and man drives his nerves with stimulants, and then soothes them with narcotics. Then he wonders that he does not improve physically instead of retrograde. Now, what is the reason, with all this knowledge, that men will abuse themselves with injurious truck when they know better? Now, it has been fully demonstrated that the positively harmless Moxie will make your nervous system feel better through a natural channel as other food does. Why don't you take it? Ask your druggist and grocer if I tell you the truth.

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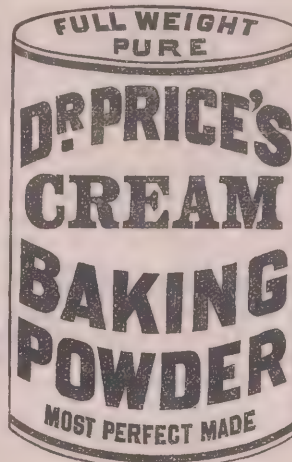
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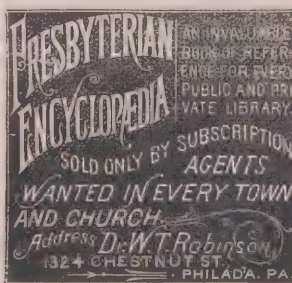
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The Presbyterian Encyclopedia was published about two years ago at ten dollars. The editor of this paper has one for which he paid ten dollars and he would do it again any day rather than be without it. We propose to make to our subscribers a PRIZE OFFER

of this Encyclopedia. Any one sending us ten new names and ten dollars, before the first day of November, will be entitled to and will receive, post-paid, a beautiful \$10 copy of this great work. You get the papers free or the book free, whichever you choose.

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F. PRESBYTERIANISM IN INDIANA.

VOL. 2.

INDIANAPOLIS AND VINCENNES, OCTOBER 27, 1887.

No. 3.

## THE CHURCH AT WORK.

PUBLISHED EVERY THURSDAY.

THE ONLY WEEKLY PRESBYTERIAN NEWSPAPER  
IN INDIANA.

\$1.00 PER ANNUM.

EDITORS:

E. P. WHALTON, Ph. D., Vincennes.  
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THE CHURCH AT WORK.

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## THE WEEK.

The Capital at Washington is passing through the annual house cleaning.

The death of Mrs. Dinah Meloch Craik, the author of John Halifax, is announced.

The Bryn Mawr Hotel, a summer resort near Philadelphia, was destroyed by fire. Loss \$250,000.

Yellow fever is spreading at Tampa, Fla., and other towns are taking sanitary precautions, and establishing quarantine.

The Romish Bishop Ricardo Cassanora has been expelled from Guatemala, by order of General Barrillas, and has come to San Francisco.

In the election riots at Plevna, on October 9th, twenty-four persons were killed and thirty are known to have been injured.

The first snow of the season commenced falling in Montana on the 7th. The ground about Livingston was covered three inches deep. Snow had fallen on the high peaks were coated white.

A steamer owned by the Morell company, was wrecked October 10, in the Bay of Bormos. Twenty-two passengers were drowned. The wrecked steamer was the Spanish, plying between Nice and Marseilles. Eighty-six passengers were saved.

Commander-in-Chief Rea of the Grand Army of the Republic has appointed as members of his staff: Daniel Fish, Minneapolis Adjutant-General; John Taylor, Philadelphia, Quartermaster-General; Wheelock G. Veazey, Rutland, Vt., Judge Advocate-General.

George Francis Train is making raving addresses over the country in favor of the anarchists of Chicago. The time and way to punish an anarchist is to arrest him while making incendiary and inflammatory speeches, and put him in jail or asylum.

A horrible railway accident occurred on the Chicago and Atlantic railroad, near Koutz, Ind., on Tuesday, Oct. 11. A fast freight plunged into the rear of a passenger train, causing terrible loss of life. About thirty persons are reported crushed or burned in the fire that ensued. Many more were injured.

Harvard College begins its two-hundred and fifty-first year with about 1,700 students in the various departments. Cornell, like other institutions, is full to overflowing, more than a thousand students being registered, 350 of whom are freshmen. Lafayette reports an enrollment of 278.

A severe shock of earthquake was felt in Santiago de Cuba, September 23, the vibrations lasting half a minute. This was followed an hour later by two other shocks, but which were of less severity. Two persons were injured and some houses damaged. Shocks were also felt in Guanatanamo and Manzanillo and in Kingston, Jamaica.

It is stated by the Pinkerton detective agency that J. B. Owens, the messenger of the Pacific Express Company, who was arrested in Chicago a few days ago on the charge of stealing a package of money amounting to \$30,000, during his run from St. Louis to Texarkana, has confessed the crime, and restored \$23,500 of the stolen money, which was buried in the suburbs of St. Louis.

The public debt reached the highest point in August, 1865, just twenty-two years ago, when it was \$2,381,630,255. It is now, not including the Pacific railroad bonds, \$1,001,976,450. In other words, more than one-half of the debt has been paid within that period. It has been reduced at the average rate of \$22,706,975 each year, \$5,225,581 each month, \$174,186 each day, \$7,358 each hour, and \$120.47 for each minute of the entire twenty years.

## EDITORIAL.

The Minutes of the Meeting at Evansville will be issued in pamphlet form as soon as practicable.

The Synodical prayer-meeting, held on Sabbath afternoon, was one of the most delightful and profitable meetings of the whole Synod.

The Synodical Home Mission Society of Indiana determined to raise \$1,000 during the coming year for the purpose of building a mission school building at Richmond, Utah.

The Minutes of the Synod, held at Wabash, will be ready for distribution at a very early day; just as soon as the work can be gotten out.

Synod heartily endorsed Coates' College for young woman at Terre Haute, and a large interest in its welfare was developed. Very favorable words were also spoken in regard to the noble work being done in Westminster Female Seminary at Ft. Wayne.

A good deal of our space this week is taken up with reports from Crawfordsville Presbytery. This will be of more than local interest, however. It shows how a model Presbytery works. It shows that there is a great deal of work to be done by our Presbyteries.

By an oversight we neglected to say in our last week's issue, that Rev. Edward Barr was elected Moderator of Synod. In this connection it is proper to say that he made a most admirable Moderator—fair, clear, and kept business moving along at a good pace.

There are 147 Woman's Foreign Missionary Societies and 53 mission bands in the State, nine more than last year. Ten missionary workers are entirely supported by missionary societies of Indiana. The societies of Indiana have paid in over \$92,000 to the Board of the Northwest, an average of about \$5,000 a year.

All those who attended Synod were pleased by the appearance of our Presbyterian church. It is beautiful, convenient, compact, substantial. The pews of solid oak are very beautiful and put together in most excellent workman-like manner. They were manufactured at Wabash by the Wabash School Furniture Co. They have furnished a large number of churches with pews in a large number of our States.

The questions of Synodical Secretary and a Sustentation scheme

were referred to the Presbyteries. We believe this action was wise. These questions will now be thoroughly discussed, and whatever action is taken will be taken with an intelligent understanding of the situation. The plan proposed by Synod will be published by THE CHURCH AT WORK, and should be preserved for reference.

LET US PRAY FOR ONE ANOTHER.

The Synodical Prayer meeting was a very precious occasion. Near its close the following resolution was informally presented by Rev. D. P. Putnam, D. D., and all present, by rising, agreed to accept it and be guided by it.

RESOLVED, That we hereby promise to pray for the outpouring of God's Spirit upon all our churches at each weekly prayer meeting of our churches, and that the first week of December be observed as a week of prayer for the churches of our Synod.

We had a very delightful call last week from Mr. F. W. Douglas, State Secretary of the Y. M. C. A., of Indiana. He is arranging for the Annual State Convention that is to be held at Crawfordsville, Nov. 3-6 inclusive. He is a whole-souled, happy-hearted man, and his idea of the place and functions of the Y. M. C. A. is one that all pastors will indorse. We wish him success, and pray God's blessing on the Y. M. C. A. of Indiana, and its coming convention.

HARMONY IN THE SESSION.

There should be perfect harmony in the Session of the church. Pastors and elders should be a unit. If there be any disagreement it should not be made public. If a father and mother have any disagreement they should never let the children know anything about it. We are never to say "the pastor and the session" anymore than we are to say "the elders and the Session." Pastor and elders are one. Husband and wife are one. Sometimes there is unseemly endeavor "to find out which one." But "ye have not so learned Christ."

MAKE FAMILY WORSHIP ATTRACTIVE.

The church in the home should be the sweetest and most delightful on earth. Family worship should be an attractive service carried on with genuine enjoyment and delight. Have a regular time for it. Have it always at that time. If only once a day have it immediately after the breakfast before the family scatter. If again in the evening, have it just

after tea, before the family separate. Read the Bible through chapter by chapter, each member of the family having a Bible and reading in alternation, so that every child can take a part. Or read in this way the daily readings marked down in every Sabbath school lesson. Then sing a Gospel Hymn. If you have a piano or organ use it in family worship. Mary and John will have good training for playing in Sabbath school or church service. Be a choir and let every one in the family sing. Let the prayer be short, but full of heart-love for and confidence in Jesus the dear Savior. At its close let all join in the Lord's prayer. All this will take a very few minutes. But it quiets the hearts. It prepares for the day. It unites the family in acknowledging Jesus Christ.

THE SYNODICAL MISSIONARY MEETINGS AT EVANSVILLE.

The meetings held last week at Evansville were most delightful and profitable. The delegates from abroad enjoyed the exercises and the hospitality extended them, and the Evansville people received such rare enjoyment and profit from having the meetings where their own people could all attend that they would gladly have the blessing of the meeting here each year.

The exercises during the day were held in the lecture room of the Walnut Street Church and at night in Grace Church.

The first day, Wednesday, was devoted to the work of Home Missions.

The morning session, as taken from the Secretary's minutes, was opened with devotional services, led by Mrs. Chas. Conner, of New Albany, taking as a simple thought "Paul's Prayer for the Whole Family," as found in the 3d chapter of Eph. An hour was partially spent by prayer, song and scriptive thought, in building us up so that being rooted and grounded in love, we might abound towards every good word and work.

After a brief intermission, Mrs. Kendall, of LaPorte, President of the Synodical Society for Home Missions, called the meeting to order, and completed the organization by calling the Presbyterial Presidents to the platform. A most cordial welcome was extended in graceful words by Mrs. O. L. Hankins, of this city, while the feelings of the meeting were raised in earnest response by Mrs. D. C. Smith, of Crawfordsville, who alluded to the pleasure she had experienced in returning to an old home and in

[To be continued.]



## SUNDAY SCHOOL.

FOURTH QUARTER.

LESSON V.

OCTOBER 30, 1887.

THE HARVEST AND THE LABORERS.  
COMMIT TO MEMORY VS. 36-38. MATT. 9:35-10:8.

35. And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36. But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples The harvest truly is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother;

3. Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus.

4. Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

5. These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

Golden Text.—"Freely ye have received, freely give."—Matt. 10:8.

## CATECHISM.

Q. 45. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me.*

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God, to be the only true God, and our God, and to worship and glorify him accordingly.

## LESSON PLAN.

I. Christ's Compassion. vs. 35-38.

II. The Disciples Called. vs. 1-4

III. The Disciples Sent Forth. vs. 5-8.

Time.—A. D. 29, winter. Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee.

Place.—The towns and villages of Galilee. From what village the twelve were sent forth is unknown.

Lesson Hymn, Westminster S. S. Hymnal, 137; "Saviour, teach me, day by day." Other hymns, 113, 131, 134, 141.

## OPENING WORDS.

Jesus, after restoring the two blind men to sight, healed a dumb demoniac. The Pharisees repeated the charge that he cast out devils through the prince of devils, Matt. 9:36-34. Jesus then, leaving Capernaum, went with his disciples into Lower Galilee and to Nazareth, where he was a second time rejected, Matt. 13:53-55; Mark 6:1-5.

Then he passed through the cities and villages of that region. During this circuit he sent out the twelve to preach the gospel of his kingdom. Parallel accounts, Mark 6:6-13; Luke 9:1-6.

## HELP IN STUDYING THE LESSON.

V. 36. *They fainted*—were distressed. They were ignorant and uncared for. V. 37. *The harvest*—the people were ready to hear, but could not unless more entered into the work. V. 1. *He had called unto him*—Jesus had chosen the twelve before the Sermon on the Mount was delivered, Mark 3:13-19; Luke 6:12-19. Now he sends them out as laborers. *Gave them power*—Jesus had this power himself, and being God, had authority to give it to others. V. 2. *Apostles*—those set out. Our word missionary has the same meaning. *The first*—in zeal and ability; first among equals, personally, not officially. *James*—usually called "the elder," to distinguish him from another apostle of the same name. Acts 12:2 V. 3. *Bartholomew*—the same as Nathanael (John 1:45), the friend of Philip. *Matthew the publican*—the writer of this gospel. *James the son of Alphaeus*—called "James the less," or younger. Mark 15:40. *Lebbaeus*—called also Judas, the author of the Epistle of Jude. (Compare Luke 6:16; Acts 1:13; John 14:22.) V. 4. *The Canaanite*—"the Canaanite," the same of a sect called Zealots, the same as Zelotes in Luke 6:15; Acts 1:11. *Judas Iscariot*—that is a man of Kerioth, in the tribe of Judah. *Into the way of the Gentiles*—the full time for preaching the gospel to them was not come. V. 6. *Lost sheep*—as most needy and most ready. They were sent forth as home missionaries. *The kingdom of heaven*—the spiritual kingdom which Jesus was about to set up.

## WHAT HAVE I LEARNED?

1. That Christ calls and sends forth his ministers to preach the gospel of his salvation.

2. That he sends them especially to "the lost sheep of the house of Israel"—those nearest to the preachers.

3. That he also commands them to go "into all the world, and preach the gospel to every creature."

4. That it is our duty to do all we can to send the gospel to those who have it not.

## QUESTIONS FOR REVIEW.

1. What did Jesus say to his disciples? Ans. The harvest truly is plenteous, but the laborers are few.

2. For what were they pray? Ans. That the Lord of the harvest would send forth laborers into the harvest.

3. To whom did Jesus send forth his twelve apostles? Ans. To the lost sheep of the house of Israel.

4. What command did he give them? Ans. As ye go, preach, saying, The kingdom of heaven is at hand.

5. What else did he command them to do? Ans. Heal the sick, cleanse the lepers, raise the dead, cast out devils.

Yesterday the temperance question was a question of the few. To-day it is the question of the people. Public sentiment is, by a large majority, in favor of total abstinence and prohibition. Let this sentiment unite so that the public mind may be known and to-morrow the drink traffic will be an outlaw and temperance will rule.

Character in a preacher is the very force in the bow that launches the arrow. It is the latent heat behind the words that give them direction and the projectile force.—Dr. Z. M. Humphrey.

## OUR YOUNG FOLKS.

A LITTLE GIRL'S RELIGION.

A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now, I try to learn every lesson well to please God. I was mischievous at school when the teacher was not looking at me, making fun for the children to laugh at.

"Now, I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her work. Now it is a real joy to me to help mother in any way, and show that I love her."

Such a religion is essential to the best interests and moral growth of youth, and will make life cheerful.

## MANNERS BETWEEN BOYS.

There is a good deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not, therefore, any the less to be disapproved. It is often simply the overflow of excessive high spirits. But the very best good humor, unrestrained by the proper bounds and limitations, may become the most positive incivility.

We often apologize for the coarseness of people by saying, "He means well." It is well if we can make such an apology for them, for if their rudeness is really intentional they are not fit to be received into any worthy person's society. But they who mean well should also do well, and the ways of politeness are never so easily learned as in youth.

The boy who is habitually coarse and rude in his bearing toward other boys will be such as a man toward men, and all his life will never gain the reputation of being a gentleman.

## A BOY'S STORY.

A Christian man meeting a little boy in the country one day, had a conversation with him, and among other things he asked him if he was saved.

"Oh, yes," replied the boy; "I have been saved ever since the bee stung my mother."

"What it that you say, my boy?" said the gentleman.

"I have been saved, sir, ever since the bee stung my mother."

Seeing that the boy looked serious, and as if he were only making a very ordinary remark, he said: "Tell me all about it, then."

"Why, sir, it was like this," said the boy, earnestly: "I was out in the garden one day, when a bee came buzzing all around me, and being afraid that I should be stung, I called out, 'Mother! oh, mother!' She quickly came to my help and led me in-doors; but the bee came

in too, and there it was buzzing about mother and me; so she lifted up her apron and covered my head with it, that the bee could not get near me."

"Well, when I was covered with mother's apron the bee settled on her arm and stung her. But it left the sting behind; and she took me from under her apron, showed me the sting still in her arm, and said that the bee could never sting any one else, because it had left the sting in mother's arm."

"Then she said that like to the way she had borne the sting for me, so Jesus had borne death for me; that he had destroyed the power of Satan, our enemy; and that if I believed that He had really done this for me all my sins would be gone. I did believe, then, sir; and so I am saved."

This was the little boy's story; and the gentleman could not say Nay to it; he could only add, "May God bless you, boy," as he bade him good-bye.

## OUR THOUGHTS WHEN IN TROUBLE.

A little boy six years old, having been very naughty one day, was "put into the corner" by his governess. After a time she said, "Come here. Now what have you been thinking about whilst you were in the corner?"

"About coming out," was the answer.

Are we not something like this little boy? Our Heavenly Father sends us some punishment, and, instead of thinking with sorrow over our fault, and how we will try in future to overcome it, we are only thinking—"how soon will this trouble be over?"

## AVOID TRASHY BOOKS.

Avoid all books which try to excuse crime. It is too bad that so much fine binding is wasted to make sin attractive. When you paint crime, paint it writhing in the pains of the hospital. Cursed be the books that make iniquity decent, cursed be the authors who write them.

The depraved and unclean literature is doing a vast amount of evil. I like pictures. There is many a man who has been blest for all time by a picture. Paintings belong to the aristocracy of art; engravings belong to the democracy of art. God speed the good pictures. But what shall I say of the prostitution of this art to make unclean prints? They are to be seen on every street corner. One young man may see enough iniquity in one of these pictorials to blast his soul forever. Young man, buy none of this pictorial strychnine. A man's no better than the pictures he loves to look at. You can tell a man's character by the pictorial prints he buys at the news-stand. When Satan can't get a man to read a bad book he can sometimes get him to look at a bad picture. Aid good books, cherish good newspapers. A column in a good newspaper may save your soul; a paragraph in a bad one may blast it forever.—[Dr. Palmage.



## OUR BOARDS.

## CHRISTIANITY.

The following is from an address recently delivered at Bombay by an educated Hindu who is not a Christian:

"Cast your eyes around and take a survey of the nations abroad! What has made England great? Christianity! What has made the other nations of Europe great? Christianity! What has started our present religious Somajas all over India? Contact with Christian missionaries! Who began female education in Bombay? The good old Dr. and Mrs. Wilson, of beloved and honored memory Christians again! Christianity has not only been the savior of man's soul, but the regeneration of man's habitation on earth.

## HOME MISSIONS.

Keep up the good beginning; improve upon it quarter by quarter, and the \$800,000 mark for Home Missions this year will be reached. In The Church at Home and Abroad for September, we are told that the receipts for the first quarter, or to August 1st, were \$200,505, or \$94,341.17 more than during the same period in 1886; and in July were \$112,815.37, being \$87,228.43 more than during the previous year. This is cheering news. Let it incite the churches to greater endeavors. The desired amount will be forthcoming if each church does what it can. Let not the accomplishment be the result of a comparatively few churches doing more than their proportion, but by the combined liberal gifts of all the churches. The cause appeals to our patriotism as well as to our piety. "Our land for Christ" should be our motto, and under the inspiring impulse money and effort should go hand in hand.

## PRESBYTERIAL PARAGRAPHS.

Crawfordsville Presbytery having declared itself self-supporting in its home mission work, and with authority grouped its churches for supplies, it will be the endeavor of its Presbytery to carry out instructions in every respect.

The P. M. makes through the columns of THE CHURCH AT WORK a brief review of the past six months' labor. In the half time devoted to this work, he has conducted 32 services in 7 counties in our 10; he has visited the congregations of Darlington, Colfax, Clinton, Newport, Eugene, Covington, Veedersburg, Judson, Alamo, Parkersburg, Russellville, Toronto, Ladoga, Dayton and Perryville. Two new points within our bounds have also been seen. One new church building has been dedicated and eight persons received to our membership.

These fields have contributed for this labor the sum of \$170.15 of the \$250 promised by the Board for the one-half time for six months' work. He has spent time and money and

effort in almost daily correspondence with congregations and ministers in seeking to secure supplies, and in other church matters. He has borne his own expenses from the funds received in traveling by rail and buggy, and for postage and sundry outgoes. He finds Presbyterianism in a revived state compared with former times amid the small and weak congregations. There is not a church within our bounds but has felt the touch of Presbytery.

The grouping of churches having been wisely accomplished by Presbytery, the energies of the P. M. can now be directed to three lines of effort: the securing of supplies, occasional visits to outlying wastes, and evangelistic labors.

There are just four vacant groups of churches ready for supplies. For these we earnestly hope to find at once men prepared to endure hardships as good soldiers, with rich rewards sure to follow. No lazy-bones need apply. We want workmen that needeth not be ashamed, and of whom our congregations need not be ashamed. We want readers of books, but not secluded book-worms, or readers exclusively of manuscript. We want men who can understand men and know how to deal wisely with them. We want consecrated, devoted, earnest men. We want men who will declare the whole counsel of God to saint and sinner. We do not want a Hall, or a Spurgeon, or a Talmage, but we want ordinary men of God, and we want them badly.

T. D. FYFFE, P. M.

Rossville, Ind., Oct. 12, '87.

## GROUPING OF CHURCHES OF CRAWFORDSVILLE PRESBYTERY.

And Financial Ability On a Uniform Salary of at Least Eight Hundred Dollars.

## SELF-SUSTAINING.

1. Newport, Clinton and Eugene.
2. Rockfield and Rock Creek.
3. Williamsport and Attica.
4. Newton and Beulah.
5. Waveland and Bethany.
6. Judson, Russellville and Parkersburg.
7. Union, Bethel and Dover.
8. Ladoga and Romney.
9. Fowler and Oxford.
10. Colfax and Darlington, \$200.
11. Benton and Earl Park. 200.
12. Montezuma, 150.
13. Rossville and Pleasant Hill, under care of Presbyterial Missionary.

14. Prairie Center, care of Frankfort church.
15. Hickory Grove, care of Lafayette Second.
16. Spring Grove, care of Lafayette First.
17. New Bethel, care of Rockville church.
18. Perryville, care of Covington First.

## GROUPING OF CHURCHES WITH VISITORS.

1. Covington First, Covington Second, and Veedersburg. Visitors: Kane, Wilmer and A. A. Rice.
2. Clinton, Eugene and Newport.

Visitors: Fyffe, Hays, Aikman and J. Ott.

3. Colfax and Darlington. Visitors: Cunningham, Scawright and W. B. Lyle.

4. Judson, Russellville and Parkersburg. Visitors: Barr, Koutz and J. A. Mount.

5. Ladoga, Romney and Alamo. Visitors: Kearns, Engstrom and A. M. Scott.

6. Benton and Earl Park. Visitors: Aikman, O. A. Smith and S. Moore.

7. West Point, Perryville and New Bethel. Visitors: Parker and Griffith.

8. Dover, Spring Grove, Terhune and Prairie Center. Visitors: Bishop and Banta.

The Chairman of each Visiting Committee shall, as soon as possible, arrange with the respective churches the time of the visitation, and notify the Presbyterial Missionary of the same.

## CRAWFORDSVILLE PRESBYTERY.

## REPORT OF COMMITTEE ON EDUCATION.

Your committee reports that as a Presbytery, we are favored in having within our bounds a college such as Wabash, where so many are being educated who expect to make the ministry their life work. We have now under our care 17 young men, some of whom are in college, some are teaching and some are in Theological Seminaries.

Since the spring meeting the committee has, by examination, received into the Presbytery and recommended to the Board of Education for aid Mr. Miki Karasawa, from Tokyo, Japan, a Sophomore in Wabash College; Mr. A. G. Melnik, a Syrian, now Freshman at Wabash and Mr. Chas. Burton, also a Freshman, whose home is in Dana, Indiana.

We have also renewed the recommendation to the Board of Education of the following persons: Mr. E. J. Lloyd, Soph., Wab. Col.; Mr. W. P. Dunham, Soph. Wab. Col.; Mr. O. S. Hoffman, Junior, Wab. Col.; Mr. J. H. Cooter, Junior Class McCormick Seminary; Mr. R. T. Bell, Junior McCormick Seminary; J. P. Greene, Middle Class, Princeton Seminary; J. G. Lovell, Junior Class Union Seminary; Mr. W. W. Snoddy, Middle Class Lane Seminary; C. E. Hays, Junior Class Princeton Seminary.

In addition to these gentlemen who have been recommended for aid, we have under our care Mr. Empson Corey, of the Senior Class, Yale Theological Seminary, who was licensed last spring by the Congregational body, and who has spent the summer preaching in Minnesota; Mr. W. C. Harding and Mr. W. H. Leech, who graduated at Wabash last Commencement, and are now teaching; Mr. T. W. Smith, Mr. S. A. Snoddy.

We sustained a great loss a few weeks ago in the death of Mr. Herbert McCord, a noble Christian man and a member of the Senior

Class who, during last year and this summer, was preaching to some of our vacant churches. In connection with this mention of Brother McCord's death, your committee recommend that the Presbytery advise our young men not to preach while in college. It is not only irregular, but they cannot do it without injury to themselves.

We also desire to call attention to the great need of money for this work of education. The Board is in debt, and at its meeting last June very reluctantly voted to reduce the scholarship for Collegiates and Theologians to \$100.

Our Presbytery gave last year \$160, and we received \$1,246. Some of our best churches did not give anything. The most given by any one church was \$34. Five churches gave \$1.00 each. Eight churches gave \$2.00 each. Twenty-nine churches gave nothing. Brethren, does this mean that as a Presbytery we are not interested in this work, or does it indicate that we do not believe in the plan of developing our ministry through the aid of the Board? Can we not do better; ought we not do better? The Board says in its last circular, "The demand for well-trained ministers is increasing every year, and it is a discredit to the Presbyterian church not to meet it adequately."

One of the young men of our Presbytery was offered this fall a fine salary to remain in business, but he felt it would take him out of his chosen work, and he declined and is now in the Seminary at Chicago. Ought we not help such men?

## PRAYER.

If we meet a man occasionally and in public, and see nothing of him in his private and domestic life, we cannot be said to know him. So it is, that all the knowledge of God some Christians have is derived from a formal salute which they make Him in their prayers when they rise up in the morning and lie down at night. While this lasts no great progress can be made in the christian life. But the knowledge of God is gained by living much with Him. Reader, do you try to draw God in your daily work? Do you consult Him about it? Do you offer it to Him as a contribution to His service? Do you ask Him to help you in it, to do it as to the Lord and not unto men? Do you go to Him in your temptations? Do you hide under the shadow of His wings till the temptations is past? In fact, do you walk hand in hand with God through life (as a little child holds its father's hand over some dangerous and thorny road) dreading above all things to quit His side, satisfied that they will soon fall into mischief and trouble? What answer, reader? Are you well acquainted with Him? Is there a close connecting link between you and Him? If not, it is time there was, if you would increase in the knowledge of God, which fully contents and satisfies the soul.



## THE CHURCH AT WORK.

E. P. WHALLON, Ch. D., Vincennes.  
R. V. HUNTER and G. L. McNUTT, Indianapolis.  
H. S. Bonstib is our Field Agent.

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For The Church at Work.  
THE CHURCH AT WORK.  
BY REV. A. J. REYNOLDS.

The Church at Work on Pentecost  
Was God's own family on earth;  
Lord, fill us with the Holy Ghost,  
And give us now a higher birth.  
The Church at Work's anointing oil  
Is poured upon her radiant brow—  
God's Spirit lightens all her toil,  
And gives her courage even now.  
The Church at Work in love and power  
Is marching on her conquering way,  
Christ is her Banner and her Tower,  
The foe is crushed! she wins the day.  
The Church at Work is like her Lord,  
Her bosom burns with holy flame,  
She wields the keen two-edged sword,  
Christ's spirit and her own the same.  
The Church at Work is still our choice  
While in these earthly tents we stay;  
When Jesus comes we'll hear His voice,  
And live and work through endless day.

## EARLY PRESBYTERIANISM IN INDIANA.

BY REV. N. S. DICKEY.

No. 25.

Among the early members of the Indiana Synod were Rev. Benj. F. Spillman and Rev. Enoch Kingsbury, two men widely known and extensively useful in their day.

Rev. Dr. Norton prints a condensed sketch of the lives and labors of each of these men in his history of the Presbyterian church of Illinois. In that State they spent most of their ministerial lives, though both did much important work in this State.

For a few years, beginning in 1836, Mr. Spillman acted as agent of the Western Foreign Missionary Society, located at Pittsburg. In his own condensed account of these years' labors we find that he visited all the churches in Illinois and the Western part of Indiana. The first year, although he took collections in all the churches, he only secured \$401. His salary was \$300 and his traveling expenses \$45, leaving only \$56 for the Society. But as Dr. Norton says of him, "His labors were constant and intense. Their result is not to be estimated at all by the amount of money raised. His presence among the churches, his faithful preaching, his attendance on the church judicatories, and that general elevation, enlargement of vision and drawing out from the shell of selfishness which attended his presentation of truth, were the great trophies of this service."

It is not my purpose to more than call attention to the wide and suc-

cessful labors of this man, who was one of the original members of the Synod of Indiana. He died at Shawneetown, May 3d, 1859.

Mr. Kingsbury was a New England man, born April 21, 1800, and a graduate of Amherst College. Though called to settle in Granby, Mass., when he had entered the ministry, his own spirit brought him to the West. His first ecclesiastical connection was with Crawfordsville Presbytery, which was continued, though he resided at Danville, Ill., until 1833. After that time he was connected with the Synod of Illinois. One of his eight children resides in Indianapolis, where he has been an honored and useful ruling elder of the Fourth Presbyterian church, and is widely known as the editor of The Indiana Farmer, published in that city.

The lives of the two men noticed in this hasty sketch would make a very instructive and interesting book, if written.

Dr. Norton says "Mr. Kingsbury's labors were very extensive and arduous. He was Stated Clerk of his own Presbytery for a long series of years. He was ever an outspoken Abolitionist and a strenuous upholder of the sanctity of the Sabbath. Danville was his home during his entire residence at the West." He died there October 26, 1868, having supplied the Danville church about one half his time, from January, 1831, for twenty-five years, and after that occasionally until 1866, a period of thirty-five years.

## PASTORAL EXCHANGE DURING THE REVIVAL SEASON.

BY REV. W. D. WARD, OF PRINCETON.

## PART II.

One obstacle to any plan of pastoral exchange in the Presbyterian church is the narrow localism which possesses so many ministers and their congregations. A certain pastor out West remarked to another, "Oh, its useless to ask assistance from Dr. P—; his church never allows him to leave town if they can help it." Whether the selfish spirit resides oftener with the church than with the minister himself, we will not seek to decide. The fact is patent to all observers that a large proportion of our Presbyterian pastors stay at home more than is beneficial either to themselves or to their cause. In the Methodist church a congregation is seldom left twelve months without some protracted effort being made in its behalf. We may object to some of their revival methods, but the system of mutual exchange, by which such visitations are possible, ought to commend itself unreservedly. In the Presbyterian church we have traveling evangelists who visit the city congregations, but the smaller towns and the country congregations are mainly left out of the programme. It is not so of necessity. If the pastors and stated supplies could agree to a proper ex-

change of services during the revival season, hundreds of cold and dying churches would be quickened into new life. Even city churches require constant stimulus to keep them active and aggressive: A FOR-TIORI the smaller churches must need a stimulus now and then—something outside of the regular hum-drum—to give them a new impulse in their work. I say, therefore, let the ministers "help one another," and in so doing they will not only "fulfill the law of Christ" but will lighten their own burden as well. On the other hand, a church whose pastor is absent two or three Sabbaths for such a purpose cannot lose by it in the end. It will help them to cultivate the missionary spirit. It will be a practical lesson in self-denial for the sake of others—a lesson which every church ought to learn speedily if it lays any claim to being a missionary church. Moreover, "with what measure ye mete, it shall be measured to you again." Blessings will always find their way home. If we have helped others, the reapers will enter our own ripened fields some day.

Why cannot the Presbyterian pastors of Indiana adopt the mutual exchange plan for this coming winter? What is to prevent every cross-roads church and every town church in the Hoosier State from enjoying a week or more of special, continuous, prayerful effort, before the spring meetings of our Presbyteries? Such a plan, faithfully carried out, would be fraught with untold blessings. Shall we try it?

## THE FUNERAL SERMON.

Every conscientious pastor is aware that it is not an easy thing to preach satisfactory funeral sermons. The right thing ought to be said, but just what that is puzzles us sometimes. Probably no two funerals should be conducted alike—the circumstances, the class of hearers, the mourners, vary.

A few simple rules would help the minister oftentimes, and "free him from many a blunder."

1. As a rule, eulogies are in bad taste, unnecessary, and liable to be untrue. The cases are rare when this course is at all justifiable. The eulogy is usually the result of a desire on the part of the minister to please the friends of the deceased. But when anything is gained in this line more is lost in other directions. There will be persons who know the deceased and who will respect you less for your toadyism. You have hurt your own self-respect just so far; you have done the deceased no good; you have been false to the facts too often.

2. No more should we censure. Occasionally it is well to speak out upon certain sins. The writer remembers of a minister who was taken by the Coroner to a house of ill-fame to hold services over an inmate who had committed suicide. The minister dwelt upon the hide-

ousness of the crime in which the women were engaged; upon the fact that this dead woman had not, in all probability, made her condition better by the course which she had pursued at last. The Coroner described the sermon as short, pointed, and yet kindly. He thought the preacher was right. But usually it is not the proper thing to harrow the feelings of the living by condemning the dead. There are better times and a better way to do this.

3. There is no necessity for picturing death scenes; dwelling upon the awfulness of the grave; the cruel separation, etc., etc. Why so many ministers seem to endeavor to work upon the feelings of those whose hearts are already bleeding, has been a mystery to many. There is nothing to be gained by it. It is cruel in the extreme, in bad taste, and reprehensible. Such efforts are usually the fruits of vanity, subtle indeed, which glories in their supposed power over men. This is not the time for the preacher to test his descriptive and oratorical powers. Heal rather than make sore.

4. There is no necessity for a long discourse. No ordinary funeral sermon should be more than twenty or twenty-five minutes in length. And when the services are held in the house, as is so common now-a-days, the whole service from beginning to end, would better be no longer than has already been indicated. The reading of a few appropriate verses of Scripture, some well-chosen words for the living with an appropriate reference to the dead; one or two hymns, if well sung, (if not well sung they would better be omitted) and a prayer for the living—all to come within thirty minutes, or considerably less, would be much better than the endless harangue and fulsome flattery indulged in by many ministers with more zeal than wisdom. This reform is working. It is our hope that it may hasten.

THE PRESBYTERY OF LOGANS-PORT met in Winamac Monday evening, Oct. 10, remaining in session till Wednesday evening, Oct. 12. They will install Rev. T. G. Smith over the church in Rochester, Oct. 21. Discussions of the following themes were had: "Our relations to other denominations," Rev. S. N. Willson; "Foreign Missions," Rev. E. S. Scott; "Family Worship," Rev. E. S. Miller; "Measure and Method of Christian Giving," Rev. S. C. Dickey; "Sabbath Observance," Rev. John F. Kendall, D. D.

The long harangues so often inflicted upon ecclesiastical bodies were conspicuously absent this year in Synod. No one seemed to be there impressed with the necessity of a speech being made by him on each question.



## SYNOD OF INDIANA.

## UNEMPLOYED MINISTERS AND VACANT CHURCHES.

Ministers seeking churches in Indiana can correspond with the Chairman of the Home Mission Committees of Presbyteries who compose the Committee of Synod.

Rev. John A. Campbell, Presbytery of Crawfordsville, at Frankfort, Ind.  
Rev. R. S. Goodwin, Presbytery of Fort Wayne, Kendallville, Ind.  
Rev. J. Williamson, Presbytery of Indianapolis, Greenwood, Ind.  
Rev. E. S. Scott, Presbytery of Logansport, Logansport, Ind.  
Rev. G. A. Little, Presbytery of Muncie, Muncie, Ind.  
Rev. W. L. Austin, Presbytery of New Albany, New Albany, Ind.  
Rev. B. Condit, Presbytery of Vincennes, Terre Haute, Ind.  
Rev. A. T. Rankin, Presbytery of Whitewater, Kingston, Ind.  
A. T. RANKIN,  
Chairman Com. H. M., Synod of Ind.

**ANDERSON.**—Anderson is now vacant through the resignation of Rev. W. H. Ziegler, who will soon remove to California.

**MARION Church** is now vacant through the resignation of Rev. F. M. Baldwin. We hope Mr. Baldwin may be called by some church in our new Synod.

**AUBURN.**—Last Sabbath, at the home of Mrs. Emma Day, she was received into the Presbyterian church on profession of faith, and her three children were baptized. Thus were Lydia and all the household received and baptized. The church is prospering under the pastoral care of Rev. Henry A. Sawyers.

**HUNTINGTON.**—The Presbytery of Fort Wayne held an adjourned meeting here on Monday evening, October 17th, for the purpose of ordaining Theophilus E. Montgomery as an Evangelist. Rev. Dr. Moffat preached the sermon; Rev. D. S. Kennedy charged the people, and Rev. A. J. Reynolds charged the Evangelist. The outlook for minister and people is very hopeful.

**CRAWFORDSVILLE.**—On Sabbath, October 9th, Rev. R. J. Cunningham was installed as pastor of the Crawfordsville Centre Church. Rev. W. P. Kane, D. D., of Lafayette, preached the sermon. Rev. J. F. Kendall, D. D., of LaPorte, gave the charge to the pastor. Rev. E. B. Thomson, of Crawfordsville, gave the charge to the people.

On Sabbath, October 16th, Rev. L. M. Gilleland, of Evansville, preached in the Centre Church of Crawfordsville, in the morning, and lectured in the college chapel in the afternoon.

**HIGHLAND Presbyterian Church** of Packerton, Ind. This church was organized on the 12th day of March, 1853, by the Rev. J. W. McClusky and Elder B. McClure, committee appointed by the Presbytery of Fort Wayne, meeting at Fort Wayne February of the same year. The church was organized by the above-named committee, with the following-named members: Isaac Lucas, Catharine Lucas, Jacob Hapner, Catharine Hapner, Nancy Simison, Mary J. Simison. Only Jacob Hapner and Mary J. Simison survive. Isaac Lucas was the first Elder of this church.

Mr. and Mrs. Lucas were devoted Presbyterians in Ohio, and although

there were hardly a score of people in their neighborhood, after coming here they determined to erect a house of worship. Having no money, Isaac and his wife addressed a letter to the members of their church in Highland county, Ohio, asking for aid, which was sent to the amount of \$100 in cash. The church, which was named Highland, was completed by the aid of other parties, and is still standing. It has grown and prospered. This people now worship in a handsome new brick structure, which has lately been erected. Since the decease of Isaac Lucas the mantle fell on his son, Isaac N. Lucas, who was active in the erection of the new church.

The Sabbath-school of the church is not like those of some villages, which have Sunday-schools only at times, but have had regular sessions, winter and summer, for years. They have been without a pastor since April, 1887, and they feel the need of a shepherd. Their hopes, desires and expectations are that they may soon be supplied. Here is a chance for some minister looking for an opening.

This church has a bell and stained windows and comfortable, substantial seats, made by the Wabash Company. The church is a beauty, and seats 400 people. The County S. S. Convention was held there, and they had a two-days' session and a grand time. Most all Sunday-school workers of the county were present, also Mr. Levering.

## THE PRESBYTERY OF NEW ALBANY.

The Presbytery of New Albany held its fall meeting at Vernon, Ind., on the 12th inst. Fourteen of its twenty-seven ministers and fifteen elders from the fifty-three churches reported. Good devotional meetings were interspersed through the proceedings, when earnest prayers were offered for the spiritual prosperity of the churches and Sabbath-schools.

Special requests were presented in behalf of our dear brother McKillip, now suffering from ill health.

Besides the opening sermon by the retiring Moderator, the Rev. A. Y. Moore, Presbytery was favored with a thorough and earnest discussion of the importance of "Doctrine in the Pulpit" by the Rev. W. R. Brown, D. D., preached by appointment.

The Rev. T. G. Bosley was received from the Presbytery of Louisville (South), who is supplying with great acceptance a large field in Harrison and Crawford counties. Also the Rev. W. O. Goodloe from Transylvania Presbytery, who accepted the call to Seymour.

The Rev. G. W. Giboney was dismissed to the Presbytery of Oregon, and Licentiate T. E. Montgomery to that of Fort Wayne.

The Overture from the General Assembly was answered in the negative.

The Education report showed that there are now twenty young men under our care in course of

study for the Gospel ministry. The large number was the occasion of great joy.

"Christian Nurture of Youth" was made the subject for discussion at the spring meeting: Dr. J. M. Hutchison, the opening speaker, to be followed by Superintendent M. C. Garber, Hon. N. R. Peckinpaugh, C. H. Conner and W. H. McKay.

Simultaneous meetings in behalf of Foreign Missions, as recommended by the last Assembly, were appointed in all our churches for the first prayer meeting in November. The chairman of the Foreign Mission Committee and our Missionary were instructed to correspond with all vacant churches and if possible secure a speaker to lead and address such a meeting on that evening and on the Sabbath following, which is the day of special prayer for our missions.

**PRESBYTERY OF FORT WAYNE** held an adjourned meeting in Huntington, Ind., October 17 at 7:30 p. m. Received T. E. Montgomery, a licentiate of New Albany Presbytery; B. N. Prentiss, a licentiate of the United Brethren churches, and Rev. James E. Weir from the Presbytery of Schuyler. Dismissed, Rev. J. C. Burt, to the Presbytery of New Albany. Examined, T. E. Montgomery, for ordination. He was ordained as an Evangelist, and is stated supply of Huntington church. The Moderator, Rev. I. T. Hott, presided at the ordination. Rev. D. W. Moffat, D. D., preached from John 14-9. Rev. A. J. Reynolds gave the charge to the Evangelist, and Rev. D. S. Kennedy made an address to the congregation. Rev. James E. Weir accepted a call to the pastorate of the Bluffton church. Time of installation, and a committee to install, yet to be appointed.

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## RELIGIOUS NEWS.

There are 3,000,000 Roman Catholics in the United States of whom 3,000,000 are Germans.

Rev. George L. Spining, D. D., the new pastor of the Mt. Auburn Presbyterian church was recently installed.

The Presbyterians of New York during the past eight years have gained eight churches and 2,441 communicants.

Sixty-five new students have matriculated at the Princeton Theological Seminary this year. Twenty more are expected.

Rev. Edward C. Ray, of Hyde Park, Ill., has received a call to become the pastor of the First Presbyterian church of Topeka, Kansas.

The Rev. A. M. Dulles, of Detroit, has just accepted a call to Watertown, N. Y. He is a son of Dr. Dulles, late Secretary of the Board of Publication.

A band of Franciscan Nuns have taken vows to devote their lives to missionary work among the negroes of the United States, particularly those of the South.

The Southern California Investment Company offers \$200,000 worth of land in the San Francisco Valley to the Presbyterian Synod if it will establish a university at Beaumont. The offer has been referred to a committee.

Three churches have recently been dedicated within the bounds of the Presbytery of Oregon, one at Medford, in Southern Oregon, one at Sellwood, and one at Lafayette. All these were assisted by the Board of Church Erection.

The Rev. Charles S. Robinson, pastor of the Madison Avenue (formerly Memorial) Presbyterian church, has begun another series of lectures on Egypt. Thirty thousand copies of the lectures delivered by the Doctor last year have been sold.

The Rev. Dr. Lyman Abbott is to be temporary pastor of Plymouth church, Brooklyn. It is understood on both sides that he will not fill the permanent pastorate. Mr. Halliday, the assistant pastor, will attend to pastoral work as heretofore.

The Board of Home Missions needs not less than \$800,000 this year. The Board of Foreign Missions can scarcely meet the expectations of the church with less than \$900,000, and the Board of Relief must, yes, it must, have its promised \$1,000,000.

Special services have been held recently in the bounds of Honey Brook, Pa., congregation at a preaching station called Harmony. These meetings were conducted by the pastor, Rev. T. J. Sherrard, and the result has been about twenty hopeful conversions.

Miss Frances E. Willard, as Vice-President of the World's Woman's Christian Temperance Union, issues a call, by circular, urging the White ribbon women everywhere to observe November 12th and 13th, 1887, as "a world's day of special prayer for the temperance cause."

The Rev. S. E. Wishard, now for some years one of our most zealous and able superintendents of Home Missions—with headquarters of late at Danville, Ky.—has accepted the call of the Central Presbyterian church of Des Moines, and becomes the pastor of that people.

On Thursday last the Rev. F. F. Ellinwood began his series of twenty lectures on Comparative Religion. The lectures are to be given in chapel of the New York University. At the first lecture there was a gratifying attendance of University students and representative citizens.

In the Presbytery of Los Angeles, Cal., six new churches were received and enrolled, viz: Ballard, Riverside (Calvary), Redlands; Alhambra, Lamanda Park and Banning. And Crescenta was ordered to be enrolled, on its notice of election and installation of an elder.

Rev. Thos. Boyd, of Portland, Oregon, has met with signal success in his field of labor, in both spiritual and temporal affairs. The congregation has advanced the salary of Mr. Boyd from \$1,200 to \$1,800. To accomplish this, every former subscriber doubled his subscription for the coming year.

Eleven ministers are needed in the Presbytery of Montana for vacant and new churches. At the late meeting of this Presbytery at White Sulphur Springs: "Five came in a carriage from Great Falls, eighty miles away. The pastor from Dear Lodge drove one hundred and thirty miles in a buggy, accompanied by his wife and babe."

The rapid growth and increase of the Christian Endeavor Societies is remarkable. Since the Saratoga Convention reports of between two and three hundred new societies have been received from all parts of the country. The interval has been the dull vacation season. Such growth at this season of the year is unprecedented.

The Presbyterian church has twelve theological seminaries, which had last year 705 students, against 499 ten years ago, and 437 in 1870. Princeton leads with 161; then comes Union with 134, and McCormick with 113; Allegheny is next with 98. The total graduates last year were 197—57 from Princeton and 50 from Union.

The Rev. George W. Morrison, of the U. P. church, sailed from New York for the Mission in India, on the City of Rome of the Anchor Line, on the 12th of October. Miss Cynthia E. Wilson will return to the Mission with Mr. Morrison. The Rev. John O. Aishonhurst will sail at the same time and on the same steamer for the Mission in Egypt.



## WOMAN'S WORK.

MONTHLY MISSIONARY TOPICS, 1887.

## HOME MISSIONS.

Oct.—The Treasury of the Board.  
Nov.—Our Missionaries and Missionary Teachers.  
Dec.—The Spiritual Condition of the Whole Country.

## FOREIGN MISSIONS.

October.....Persia  
November.....South America  
December.....Syria

## THE LORD IS KING.

The chief glory of England has ever been that she has told out among the heathen that the Lord is king, in what Carey did for India, Henry Martyn for Persia, Ellis for Madagascar, Morrison for China, Marsden for New Zealand, Allan Gardiner for Patagonia, Patteson for Melanisia, Mackenzie and Livingstone and Hannington for Africa. And in this abey at this very day, not even the grave of Newton is dearer or more interesting to thousands of visitors than the grave of the Glasgow cotton-piercer, David Livingstone, who, in the burning heat of the dark continent, died with black faces around him, afar from all he loved. To sneer at missionaries—a thing so cheap and easy to do—has always been the fashion of libertines and cynics and worldlings. A living duke has ventured to assure us that missionaries are an organized hypocrisy and a deplorable failure. The charge of hypocrisy deserves only a smile of disdain, the charge of failure an absolute contradiction. So far from failure, there is no work of God, which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and like a faithless man.—Archdeacon Farrar.

## A GODLESS HOUSE.

A little boy, three years old, whose father was careless, prayerless, and irreligious, spent several months in the dwelling of a godly family where he was taught in the simple elements of divine truth.

The good seed fell in good and tender soil, and the child learned to note the difference between a prayerless and a Christian dwelling. One day, as some one was conversing with the little fellow, about the great and good God, the child said: "We haven't any God at my papa's house."

Alas, how many such houses there are in the world—houses where there is no prayer, no praise, no worship, no God! And what houses are they for children, aye, and for men and women, too. How much better is the pure atmosphere of Christian love than the cold, selfish worldliness of a godless home.

## BE KIND TO DAY.

A little child may brighten scores of lives every day. There is not one of us who may not gladden and strengthen many a heart between every rising and setting sun. Why should we not live to bless the living, to cheer the disheart-

ened, to sweeten cups that are bitter, to hold up hands that hang down, to comfort those who mourn, to bear joy into joyless homes? Kind words will not spoil man. If a sermon helps you, it will do the preacher no harm to tell him so. If the editor writes an article that does you good, he may write a still better one if you send him a word of thanks. If a book blesses you, do you not owe it to the author to write a grateful acknowledgment? If you know a weary, neglected one, would it not be Christian-like to seek an opportunity to brighten and bless that life? Do not wait till the eyes are closed, the ears deaf and the heart is still. Do it now. Post-mortem kindness does not cheer. Flowers on the coffin cast no fragrance backward over the weary days.

## ILLITERACY.

"Five millions of our people over ten years of age cannot read, six and one-fourth millions cannot write. In eighteen States, including two territories, more than 13 per cent. and in eleven more than 25 per cent. cannot write. In fifteen States and territories more than 11 per cent. of the whole population over ten years of age cannot write, varying in these from 11 to 45 per cent. Illiteracy among the colored population varies from 13 to 70 per cent. The percentage of illiteracy among the whites varies in different subdivisions from less than 2 per cent. in Wyoming, where it is the least, to over 45 per cent. in New Mexico, where it is largest. An inspection of this table not only demonstrates the great necessity everywhere, but that necessity is most pressing where its ability to meet its requirements is least, making assistance from a central power indispensable.

"This nation is a whole. As such it must act: as such it is to be saved or lost. In this battle for its life the whole line must be maintained and advanced. Reinforcements must be sent to the weakest parts. Because they are the weakest is the reason that help is wanted. If they were strong, no reinforcements would be needed. Nor does it change the duty and necessity even if there be forces unless they fight. They must still be aroused to duty, for the work must be done. The evil is the same whether the battle be lost for one cause or for another. But in this struggle we believe there is as great danger to the future of the country from the Northern cities as from the Southern States.

"In both help is imperatively needed, and it must be given where it is most needed, and that immediately. The only reasonable test is, for the present at least, that of illiteracy and not of population. As a permanent rule, after conditions are once equalized, the latter will be the more just. But once thoroughly educated, it is to be hoped that the several States will take care of themselves. To deny

them aid in the present emergency is as though a General should march his reserves to the support of his unassailed positions, leaving his already-broken columns to take care of themselves. Such a commander would find it difficult to excuse himself by saying that the articles of war required every soldier to do his duty, or every division and corps to defeat the enemy. It is as a whole that battles are lost or won, and that nations are lost and saved."—Senator Blair, of N. Hampshire, in The Citizen.

## BEECHER AND INGERSOLL.

In a large company, Col. Robert Ingersoll had been speaking eloquently against Christianity, when Mr. Beecher remarked:

"I witnessed a most deplorable spectacle to-day."

"What was it?" inquired Col. Ingersoll.

"Why," said Mr. Beecher, "as I was walking down town to-day, I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth, when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was," said Ingersoll.

"What a brute he was," they all echoed.

"Yes," said Mr. Beecher, rising from his chair and brushing back his long, white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll, "yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knock these crutches from under it and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

Mr. Beecher sat down, and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration, and said nothing. The Company took their hats and parted.—[Religious Intelligencer.

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## INDIANAPOLIS.

A "law and order league" is about to be formed in Indianapolis for the enforcement of laws—criminal, municipal and sanitary. In order to have the best condition of things in a community there must be good laws, and these must be enforced. In a city like Indianapolis there is need for such an organization. It is easily said that officers should attend to this matter. True enough. But they do not always do it. A tremendous influence is brought to bear upon the officer by the people who violate the laws. This pressure should be counteracted by an organization of the moral elements of society who will push the officer to the wall who is derelict in his duty. This organization can help to discover crime and employ counsel to prosecute. Officers who would do their duty oftentimes need protection from the villains who would secure their discharge. Let us have law and order.

Rev. Reuben Jeffry, D. D., pastor of the First Baptist church, was married last Thursday at 3 p. m. in the First Baptist church. Mrs. Mary E. Marsh, of the First Presbyterian church, was the happy bride. Rev. R. E. Neighbor, of the North Baptist church, assisted by Rev. Haines, of the First Presbyterian church, performed the interesting ceremony. We congratulate them heartily.

The Presbytery of Indianapolis met at Wabash according to adjournment. Overtures concerning a Synodical Sustentation scheme and a Synodical Secretary were adopted and ordered to be placed before Synod. A minute concerning the action of Commissioner Atkins relative to the Missionaries among the Dakota and other Indian tribes was passed and ordered to be presented to Synod. Presbytery then adjourned until the regular spring meeting, which will be held in Franklin.

We understand that the Sixth church has succeeded in raising the salary and that Rev. Mr. Evans, of Holly, Michigan, will soon be on the field. He cannot come too soon.

Rev. J. A. Rondthaler has been absent from the city the past week, having gone East to attend the marriage of his only sister.

Work is progressing on the Seventh church satisfactorily. The new house will be enclosed before the holidays.

The Fifth church is entirely out of debt, and is now raising money with which to purchase a new heating furnace.

Rev. M. L. Haines, D. D., has returned from his vacation and taken up his work again with rejuvenated powers.

The Presbyterian women of Indiana raised last year, in their mission societies and boards, in cash and missionary boxes nearly \$8,000 for Home Missions.

## WABASH ITEMS.

How many side issues there are in the kingdom of Heaven! The current of the River of Life flows in the right direction, but there are many eddies. At Synod I learned of a denominational division on the "barber question." In the little society there were two of the tonorial trade, and not patronage enough for both. So the church became two bands. Don't let us throw a stone unless we are sinless.

Quite different was the impression from a visit to "White's Indiana Manual Labor Institute." The Quakers have a farm of 720 acres of land, near Wabash, in a high state of cultivation, on which are near 100 young Indians, receiving a Christian education. A half day spent at this school left sweet memories. The Gospel properly applied will save all men. What a monument Josiah White, of Philadelphia, erected when he gave the \$20,000 to found this Institute. J. M. B.

Sometimes we receive money with nothing to indicate who sent it. We have thus received money from Logansport and Wabash recently. Of course we cannot acknowledge the receipt of it. Please be very particular. Sign your name and give your address in every communication whatever.

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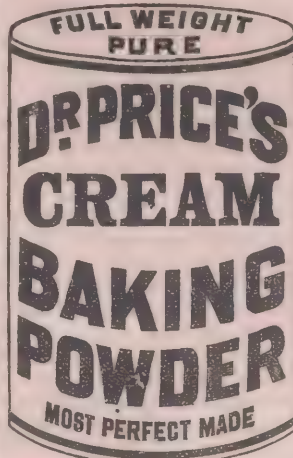
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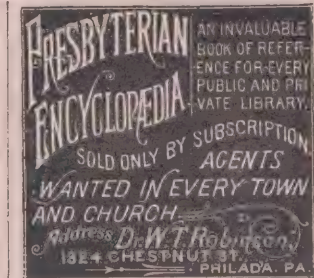
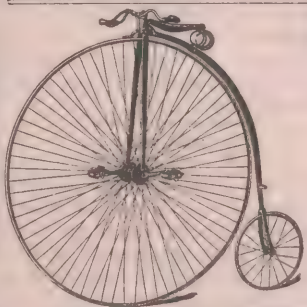
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VOL. II.

INDIANAPOLIS, INDIANA, NOVEMBER 17, 1887.

No. 6.

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## THE WEEK.

Prince Bismarck is suffering from  
rheumatism.

It is rumored that Secretary Lamar  
will go upon the Supreme Bench.

Over 5,000,000 of our people in the  
United States over 10 years old can-  
not read.

Extensive forest fires are raging  
near Bennettsville, Clark county, and  
have done heavy damage.

An inundation is reported from one  
of the islands of China, which caused  
the death of 4,000 men.

Jennie Lind [Mme. Goldschmidt],  
the celebrated Swedish singer, is dead.  
She was 66 years of age. She had  
been seriously ill for some weeks.

Gladstone's name was received with  
great applause during the course of the  
Rev. Joseph Parkers' lecture in Cin-  
cinnati last Friday night. A message  
of congratulation was unanimously  
ordered to be cabled to the ex-Premier.

Lord Hartington announces that he  
is still bitterly opposed to Mr. Gladstone  
and declares that in spite of the coercion  
and the appointment of Lord Lynton  
as minister to France, he will continue  
to support the Troy government.

John Robinson's circus train was in  
collision at St. Louis, Wednesday, re-  
sulting in the death of two of the men,  
and the escape of several animals.  
Recovering from that disaster, the train  
consisting of 27 cars, conveying his  
circus to Cincinnati, was again wrecked  
near Brazil, on Friday, but escaped  
without loss of life.

News has been received from Hen-  
ry M. Stanley, under date of Septem-  
ber 8th, to the effect that the expedi-  
tion had left the camp that he estab-  
lished about eight days journey from  
the Mahodi country, and was advancing  
toward the western shore of Albert  
Nyanza. Stanley had hoped to com-  
municate with Emin Bey by Septem-  
ber 15th.

The matter which attracted greatest  
attention last week was the punishment  
of the Chicago anarchists for the mur-  
der at the haymarket in May of 1886. Lingg  
took his life by firing off a dynamite  
bomb in his mouth on Thursday.  
Fielden and Schwab had their sen-  
tence changed by Gov. Oglesby to im-  
prisonment for life. The other four  
were hanged at noon on Friday.

Professor Moses Gunn, the eminent  
surgeon, for 20 years connected with  
Rush Medical College of Chicago, died  
at his residence on Saturday last. His  
death is a very great loss to that in-  
stitution, to the medical profession, and  
indeed to the city. Through his great  
skill as a careful and most successful  
operator, he has been a benefactor to  
thousands who have been relieved by  
him. He was about sixty-five years of  
age.

## EDITORIAL.

The Minutes of the Women's Con-  
vention at Evansville will soon be  
ready for mailing.

Our readers will find on our pages  
to-day the article read by Mrs. A. Y.  
Moore on "What Home Missions Have  
Done for Indiana" before the Women's  
Missionary Convention at Evansville.  
It is so valuable, from every standpoint,  
that it will be read and appreciated by  
our readers, we are sure.

Rev. D. R. Love, Chairman of the  
Historical Committee of Indianapolis  
Presbytery has the history of the Pres-  
bytery completed and the manuscript  
is in the office of THE CHURCH AT WORK  
Pub. Co. It will soon be issued. It is  
greatly to be desired that all these  
presbyterial histories shall be completed  
and printed at an early date.

A copy of the Model Constitution  
for the Young People's Society of  
Christian Endeavour is to be found on  
the second page of THE CHURCH AT  
WORK to-day. So many inquiries  
have been made for it that we have  
thought best to print it. Next week  
we will insert a copy of the Model By-  
Laws.

More and more we want all the min-  
isters and people of our Presbyterian  
families to feel that this is their own  
paper. We are encouraged each day  
by warm expressions from various parts  
of our State. We want to help for-  
ward the work of the Master and un-  
dertake it, in our new form, with larger  
hope and faith and zeal.

The Minutes of Synod were mailed  
last week. With the exception of the  
OHIO SYNOD we stand at the head of  
the list for promptness. If any fail to  
receive the Minutes please address the  
STATED CLERK at 7, 8 and 9 Black-  
ford Block, Indianapolis. Any elder  
who wishes a copy can have it by  
making request, so long as the supply  
holds out.

Send us the news from your Churches.  
Tell about what God has done for you.  
It is in no spirit of vain-glory that you  
tell of conversions and accessions to  
your churches. It is the Lord's work.  
To Him be all the glory. Let it en-  
courage others. Let it awaken new  
courage and gladness all over the state.  
We all rejoice in such a work as that  
which is now going on in Bro. Rankin's  
field.

Dr. McCosh has resigned the presi-  
dency of Princeton College. This  
comes somewhat in the nature of a  
surprise. But it seems to be peremptory.  
Dr. McCosh has been signally success-  
ful in his work in the College and has  
seen it make great advances. Ad-  
vanced age seems to make it impera-  
tive that he be relieved of some of his  
severer duties. A successor must be  
speedily found. Dr. John Hall and  
Dr. Francis L. Patton have each been  
named, but time must develop who  
will be the successor of Dr. McCosh.

A man observed the other day that  
a Sunday School Superintendent had  
broken his word to him when he was a  
boy and that it had, for a time, set him  
against the Bible and Sunday Schools.  
It was in this way. A prize had been  
offered to the boy who would commit  
the most verses from the Bible in a  
given time. He worked with all his  
might and came out first. The Super-  
intendent announced it, praised him  
publicly, and said, "He shall have a  
Bible next Sabbath." But the Super-

intendent went away that week and  
never returned, and the Bible was never  
given. It may have been simply for-  
getfulness, but one should not forget.  
The boy has grown up to be a Chris-  
tian man, there is still a pain in his  
heart about that Bible.

Speak kindly or not at all. Michael,  
the Archangel, in a most righteous  
cause, forebore to bring a railing ac-  
cusation against even such a being as  
Satan, but spoke as became one who  
lived in the fear and love of God. We  
are to be positive and outspoken against  
sin, but we are to speak kindly and  
tenderly after all. Jesus Christ spoke  
with cutting sharpness and vehemence  
against sin but no one has ever doubted  
his tenderness. There are tears and  
sobs in his denunciations of sin. We  
can see and hear them even to-day.

Our readers will find the first pro-  
gramme for Bible Reading Circle con-  
ducted by Rev. F. H. Hays of Craw-  
fordsville in this weeks paper. It is not  
to be expected that these selections  
will contain nothing but what is on the  
subject, but we will find something in  
each selection bearing on the main  
subject. There are so many ways of  
reading or not reading the Bible that  
a plan to stimulate us and keep us at it  
will be esteemed and followed with  
delight by very many. Let us all join  
Bro. Hays' Reading Circle.

Keep your promises. You may  
break them and make new ones but  
they are never so good, in the estima-  
tion of those who have witnessed the  
bad breaks. We cannot trifle with a  
good reputation. If we have been  
building it up for long years it is too  
valuable to tamper with. It may be  
blighted in a moment. It takes long  
years to grow even a sapling. One  
stroke of an axe may destroy it. The  
world cannot always tell whether we  
are Christians or not. It soon detects  
us if we are dishonest or untruthful.

A Church that has just lost its pas-  
tor now proposes to "take a rest" for  
a time. And one of our earnest Chris-  
tian workers says to us,—"A rest from  
what? Were the sermons a weariness?  
Was the pastoral care and over-  
sight a burden? Was it the payment  
of the salary?" If it was this last, as  
it was probably, there must be some  
mistake about it. When a man has  
paid his grocery bill he does not then  
propose to "take a rest" from eating.  
He must eat or he dies. So we must  
have the Gospel preached or the church  
languishes and souls that might be  
reached and saved die. No, brethren,  
let us work on, all the twelve hours of  
the day. "The night cometh."

## THIS WEEK OF PRAYER.

This is the week designated throughout  
the world, so far as the Y. M. C. A. has ex-  
istence, as the week of Prayer for Young  
Men. Many prayer-meetings are being held  
in Association rooms and Churches this  
week. If you cannot or do not attend these  
special meetings raise your heart in prayer  
to God that he may bless and save the young  
men of our homes, our land, our world. It  
is a subject that lies very close to our lives.  
It is a subject that touches our hearts. May  
God Almighty save our boys with His ever-  
lasting salvation!

## THANKSGIVING DAY.

Thursday of next week, Nov. 24th, has  
been designated by the President of the  
United States and by the Governor of our  
own State as Thanksgiving Day. We are  
to assemble in our churches and thank God  
devoutly for His many mercies. We are to  
gather in our homes in blessed family re-

unions, and as families thank Him for His  
guiding and preserving grace. It is a pecu-  
liarly American day, although Thanks-  
giving has always been an element of reli-  
gious life. There has been much during  
this year to make us remember that God is  
good.

To our friends and patrons—

## GREETING:

We think you will be interested in  
hearing of our newly incorporated  
enterprise—THE CHURCH AT WORK  
PUBLISHING COMPANY. It means that  
the Presbyterian Book Rooms, in 7, 8  
and 9, Blackford Block, so long con-  
ducted by William A. Patton, are to  
have an additional occupant in the  
person of Edward P. Whallon, and an  
additional department of business in  
the publishing of THE CHURCH AT  
WORK, our Indiana Weekly Presby-  
terian Paper which Mr. Whallon has  
been, during most of the past year, pub-  
lishing from Vincennes.

The Company has been incorporated  
under the laws of the State of Indiana,  
and will engage in publishing, general  
printing, the supply of books and  
periodicals and all necessary supplies  
to the Sabbath Schools of the State.  
We propose to push THE CHURCH AT  
WORK with all our interest and energy  
and hope to see its large subscription  
list very largely increased in the im-  
mediate future. The paper is to be in-  
creased in size fifty per cent., and we  
will endeavor to maintain its character  
as a readable, wholesome, newsy, wide-  
awake home paper. For the present  
its price will remain as before. Only  
\$1.00 a year.

We shall continue to represent the  
PRESBYTERIAN BOARD OF PUBLICATION  
of Philadelphia and will furnish all its  
periodicals and books at Philadelphia  
prices. But we will also furnish you  
anything in the way of books, papers,  
charts, maps, singing books or lesson  
leaves that you may see fit to order.

We are prepared to fill orders for  
any and all kinds of job printing and  
publishing. We will print books,  
pamphlets, letterheads, circulars, pro-  
grammes, envelopes, and solicit a share  
of your patronage.

We hope to hear from you and to  
receive your orders. We solicit an  
advertisement of your business if you  
wish to use us to reach the public eye.  
There are few mediums for advertisers  
among our papers in Indiana better  
calculated to bring you good returns.  
We go to good homes and to many of  
them.

Send in your Christmas orders, and  
your orders for next year's Sabbath  
School Supplies and we will endeavor  
to serve you with promptness and to  
your satisfaction.

Very cordially,  
THE CHURCH AT WORK PUB. CO.

## MISCELLANEOUS.

Christ's kingdom is not of this world.  
The church is not a Police Board, not  
Caesar's lieutenant, but a saviour of lost  
sinners. Its simple, sole, glorious mis-  
sion is to bring sinners to Jesus by  
preaching the gospel to them, with the  
Holy Spirit sent down from Heaven.

When Christ refers to God as his  
Father he says, "my Father," or "the  
Father." This would seem to imply  
that the relation between them is very  
unlike that between God and any other  
being. In a deeper sense than can be  
said of all other beings, Christ is the  
Son of God.

"A five-minute prayer is decidedly  
better than a fifteen-minute one with  
all the deacons asleep at the end of it."

So said one of the wisest of our Baptist  
laymen in our hearing last week. He  
was right. The man who talks to the  
president of the United States, is gen-  
erally explicit and brief as the nature  
of the case will admit. When men  
talk to God why should they forget  
rules governing matters between men?  
Volubility and circumlocution are out  
of place in addressing the Infinite God.  
—Exchange.

Dr. Phillips Brooks did a good ser-  
vice in the Episcopal Church Congress  
in opposing the proposal to change the  
name of the denomination to "The  
American Church." He said it was  
"preposterous," and instanced the fact  
that there are but "4,000 clergymen"  
to constitute the force expected to go  
out under so great an assumption.  
Combating the claim of enlargement,  
he said, "we certainly need enlargement  
—we are a little thing; but the enlarge-  
ment we need is to find the truth of  
Jesus Christ in the Bible, to discern a  
deeper spirituality." Other Churches  
wish no harm to the Protestant Episco-  
pal cause, and are therefore glad the  
name has not been changed.—United  
Presbyterian.

Parents make a mistake when they  
let their children choose for themselves  
the church service they will attend, or  
when they fail to make them attend  
their own. If they are in a church it  
is upon the ground of their attachment  
to it and belief in its doctrines and mis-  
sion; why, then, shall they permit their  
children to wander off some place else  
to find that which they are not devoted  
to and in which they do not believe?  
It is only proper, also, that parents and  
children should go to the house of God  
together and be as one family engaged  
in worship and religious service. If,  
also, children are to be decorous dan-  
grow up with reverent dispositions,  
they need parental care and guidance,  
and help in that direction.—Exchange.

The most progressive man that ever  
lived was none other than the great  
apostle Paul. He had no patience  
with a stand-still Christian. He never  
went backwards. He forgot the things  
that were behind and constantly pressed  
forward toward the things before. He  
was always abreast of the age, if, in-  
deed, he was not a little ahead of it. If  
this is what they mean by "advanced  
thought," "progressive thought," we  
are in for it; but if they mean that this  
world is ever to get so far advanced as  
to get ahead of Paul, or outgrow his  
theology, we beg to differ with them.  
The theology of Paul is as broad as the  
race, and adequate to meet its needs  
in all time to come.—Exchange.

It was a bold thing for the lady ac-  
tress to do when in a Nashville church  
she arose and rebuked the preacher  
who had preached against the theatre.  
People like courage, as they also en-  
joy "scenes," and hence she has been  
praised enough to make her a heroine.  
The minister may have been indiscreet  
and ill-tempered in his remarks—we do  
not know that he was—but in any case  
the woman was bold in a bad sense:  
she was both impertinent and irrever-  
ent. It would be hard to find a  
stronger argument in favor of the claim  
that the theatre perverts and destroys  
the moral sense than is presented in  
the fact that she, a woman, supposed  
to be endowed with the delicacy of her  
sex, could be educated up to the point  
of such rudeness. On the other hand,  
the pastor and congregation showed  
the good results of their religious cul-  
ture in their treatment of her.—United  
Presbyterian.



## The Church at Work.

INDIANAPOLIS, NOV. 17, 1887.

## SUNDAY SCHOOL.

FOURTH QUARTER.

LESSON VIII. NOVEMBER 20, 1887.

## JUDGMENT AND MERCY.

MATT. 11:27-30.

COMMIT TO MEMORY VS. 27-30.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained to this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father, for so it seemed good in thy sight.

27. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.

30. For my yoke is easy and my burden is light.

Golden Text.—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest."—MATT. 11:28.

## CATECHISM.

Q. 49. What is the second commandment?  
A. The second commandment is, Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

## HOME READINGS.

M. Matt. 11:20-39. Judgment and Mercy.  
T. Matt. 12:38-45. A Greater than Solomon.  
W. Heb. 2:1-9. How shall we Escape?  
Th. Heb. 10:19-31. Sorer Punishment.  
F. Ezek. 33:10-29. "Turn and Live."  
S. John 6:35-51. "In no wise Cast Out."  
S. Rev. 22:12-21. "Whoever Will."

## LESSON PLAN.

I. The Guilt of Rejection, vs. 20-24.  
II. The Blessing of Childlike Faith, vs. 25-26.

III. The Invitation of the Weary, vs. 27-30.

TIME.—A. D. 28, midsummer, just after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee.

PLACE.—Probably Capernaum.  
LESSON HYMN, Westminster S-S. Hymnal, 96: "Art thou weary?" Other hymns, 93, 97, 103.

## OPENING WORDS.

This lesson stands in immediate connection with the last. The thought of vs. 21-24 were uttered again at the sending out of the seventy, Luke 10:12-15. The woes here pronounced have been fearfully fulfilled. These cities have utterly disappeared, and even their sites are disputed.

## HELP IN STUDYING THE LESSON.

V. 20. Then—so soon as he had ended the saying in the preceding part of the chapter. Upbraid—rebuke. V. 21. Chorazin—mentioned here and in Luke 10:13; probably near Capernaum. Bethsaida—A town of Galilee, near the northern end of the lake. Tyre and Sidon—Ancient Phœnician cities on the Mediterranean. (See Ezekiel, chaps. 26-28.) Sackcloth—a coarse cloth worn by mourners, who also used to sprinkle ashes on their heads. V. 22. More Tolerable—as your sin is worse, your punishment shall be more severe. V. 23. Capernaum—a town on the Sea of Galilee where Jesus did many miracles. Exalted to Heaven—by

very great privileges. Down to Hell—complete destruction. V. 25. These things—the doctrines and precepts of the gospel. Hidden—because they would not receive them. Wise and Prudent—in their own conceits, such as the scribes and Pharisees. Babes—childlike persons willing to learn. V. 26. Even so—such is thy good pleasure. V. 27. Delivered—I am made Lord of all. Knoweth the Son—fully understands his person and work. V. 28. Labor—weariness with toil and striving. Heavy Laden—with sin and sorrow—I will give you rest—I will remove your burdens. V. 29. Take my yoke—do what I say. I am meek—humility is the first requisite in learning of God. The meek and lowly One can teach us this lesson. Shall find rest unto your souls—man's heart is without rest until it rests in Christ.

## LESSON POINTS.

1. Mercy has its severe side; it is not all gentleness; love rejected becomes wrath. v. 20.
2. Even Christ's best work sometimes failed, so far as saving men was concerned. v. 20.
3. It is a fearful thing to receive the grace of God in vain; it leaves barrenness and woe. v. 21.
4. Privileges disregarded add to guilt and condemnation. vs. 21-24.
5. It is the childlike spirit that learns the mysteries of God. v. 23.
6. The strangest ways of God with his people are right always in his eyes. v. 26.
7. Jesus Christ is the only one who can reveal the Father to us. v. 27.
8. The gospel finds men because it is exactly suited to their needs. v. 28.
9. There is full rest in Christ for every one who will come to him. vs. 28, 29.
10. Rest can come only by passing under Christ's yoke. v. 29.
11. Christ's yoke is easy—like wings to a bird. v. 30.

## JESUS' YOKES.

Show that sin has a yoke; yes, that it is slavery itself. John 8:34. What a galling yoke has pride! So point out the bondage of appetite, drunkenness, uncleanness. What a slavery is ambition, or love of money! Yes, Jesus has a yoke. What is a yoke for? 1. To restrain. But Jesus restrains us from no pleasure which can be enjoyed without a pang. 2. A yoke is for binding. Jesus' yoke binds us to h. m. 3. His yoke binds all Christians together. Show how "easy" and light is the yoke of Jesus.

## OBJECT LESSON.

The illustration of the yoke, furnishes a legitimate object lesson. A paper or paste-board yoke with an explanation of its uses, would very helpfully introduce this theme. The contrasting yoke which Satan binds about his followers should be carefully illustrated, and the fact explained that we certainly wear either the one yoke or the other, and have the privilege of deciding which.

## THE EVERY-DAY BIBLE.

Six years ago I was traveling through the mountainous regions of North Wales on a warm summer day with a friend, walking the highway, and we saw a beautiful gush of water from a rock. I felt a little thirsty, and I said to my friend, "I wish I could get at that water."

"Oh," said he, "just go to those children in front of that nice little cottage there, and they will give you a cup."

So I went up to a group of little children, probably twelve years old or so. I spoke to them in the language in which I was born. They understood no other language. I asked a little girl if she would please hand me a cup. "Sir," she said, "if you will sit down in the cottage, I will go and bring the water."

Those little cottagers are very polite. The home training, in the light of religion, develops the true nobility of our humanity. So I sat on a chair, and I saw on the table a large Bible, evidently well worn. I took hold of it and looked at it.

The little girl passed by, and gave me a cup of water. Then she went further into the cottage and came back with a beautiful Bible, and she said to me, "Sir, that is my mother's every-day Bible: this is our best Bible."—Selected.

Seek to teach the best things "While the mind is as wax to receive but as marble to retain."

Y. P. S. C. E.

The "Model Constitution" of the Young People's Society of Christian Endeavor is not intended to be binding upon any local society, but it is to be regarded simply in the light of a recommendation, especially for the guidance of new organizations and those unacquainted with the work of the Society of Christian Endeavor. It is hoped, however, that for the sake of uniformity, that the Constitution, which deals only with main principles, may be generally adopted, and that such changes as may be needed to adapt the society to local needs will be made in the By-laws.

## Article I.—Name.

This society shall be called the YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

## Article II.—Object.

Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

## Article III.—Membership.

1. The members shall consist of two classes, Active and Associate.
2. Active Members. The Active Members of this society shall consist of all young persons who believe themselves to be Christians, and who sincerely desire to accomplish the results above specified.
3. Associate Members. All young persons of worthy character, who are not at present willing to be considered decided Christians, may become Associate members of this society. They shall have the special prayers and sympathy of the Active Members, but shall be excused from taking part in the prayer-meeting. It is expected that all Associate Members will regularly attend the prayer-meetings, and that they will in time become Active Members, and the society will work to this end.
4. They shall become members upon being elected by the society, after carefully examining the Constitution, and upon signing their names to it, thereby pledging themselves to live up to its requirements.

## Article IV.—Officers.

1. The officers of this society shall be a President, Vice-President, Secretary, and Treasurer, who shall be chosen from among the Active Members.
2. There shall also be a Look-out Committee, a Prayer-meeting Committee, a Social Committee, and such other committees as the local needs of each society may require, each consisting of at least five Active Members.

## Article V.—Duties of Officers.

1. President. The President of the society shall perform the duties usually pertaining to that office. He shall have especial watch over the interests of the society, and it shall be his care to see that the different committees perform the duties devolving upon them.
2. Vice-President. The Vice-President shall perform the duties of the President in his absence.
3. Secretary. It shall be the duty of the Secretary to keep a record of the members, and to correct it from time to time, as may be necessary, and to obtain the signature of each newly elected member to the Constitution; also to correspond with absent members, and inform them of their standing in the society; also to keep correct minutes of all business meetings of the Society; also to notify all persons elected to office or to committees, and to do so in writing if necessary.
4. Treasurer. It shall be the duty of the Treasurer to safely keep all moneys belonging to the society, and to pay out only such sums as shall be voted by the society.

## Articles VI.—Duties of Committees.

1. Lookout Committee. It shall be the duty of this committee to bring new members into the society, to introduce them to the work, and to the other members, and to affectionately look

after and reclaim any that seem indifferent to their duties. This committee shall also, by personal investigation, satisfy themselves of the fitness of young persons to become members of this society, and shall propose their names at least one week before their election to membership.

2. Prayer-Meeting Committee. This committee shall have in charge the prayer-meeting; shall see that a topic is assigned, and a leader appointed for each meeting, and shall do what it can to secure faithfulness to the prayer-meeting pledge.

3. Social Committee. It shall be the duty of this committee to promote the social interests of the society, by welcoming strangers to the meetings and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment may be provided.

4. Each committee shall make a report in writing to the society at the monthly business meeting, concerning the work of the past month.

## Article VII.—The Prayer-meeting.

1. It is expected that all the members shall be present at every meeting, unless detained by some absolute necessity, and that each active member shall take some part, however slight, in every meeting. The meetings shall be held just one hour, and at the close some time may be taken for introduction and social intercourse, if desired.
2. Once each month an experience or consecration meeting shall be held, at which each active member shall speak concerning his progress in the Christian life. If any one chooses, he can express his feelings by an appropriate verse of Scripture or other quotation.
3. At each experience or consecration meeting, the roll shall be called and the response of the active members who are present shall be considered as a renewed expression of allegiance to Christ. It is expected that, if any one is obliged to be absent from such meeting, he will send the reason for such absence by some one who attends.
4. If any active member of this society is absent from this monthly meeting and fails to send an excuse, the Look-out Committee is expected to take the name of such a one, and in a kind and brotherly spirit ascertain the reason for the absence. If any active member of the society is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the society, and his name shall be stricken from the roll of members.

## Article VIII.—Business Meetings and Elections.

1. Business meetings may be held at the close of the evening prayer-meeting or at any other time in accordance with the call of the President.
- An election of officers and committees shall be held once in six months. Names shall be proposed by a Nominating Committee appointed by the President.

Article IX.—Relation to the Church. This Society being in closest relation to the Church, pastor, elders, deacons and Sunday-school Superintendents shall be *ex officio* honorary members. Any difficult question may be laid before them for advice.

Article X.—Withdrawals. Any members who may wish to withdraw from the Society shall state the reasons in writing to the Look-out Committee and if these reasons seem sufficient they may by a two-thirds vote of the Society be allowed to withdraw.

Article XI.—Miscellaneous. 1. Any other committee may be added and duties assumed by this Society which in the future may seem best.

2. This constitution may be amended by a two-thirds vote of the members present, provided that notice of such amendment be given in writing, and be recorded by the Secretary at least one week before the amendment is acted upon.

## HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associates, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vain ambitions, by thirst for action, by longings for excitements, by irrepressible desires to touch life in manifold ways. If you, mothers, rear your sons so that your homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in any measure can supply the need of their hearts. They will not go to the public house at first for love of liquor; they go for the animated and hilarious companionship they find there, which they find does so much to repress the disturbing restlessness in their breasts. See to it, then, that their homes compete with public places in attractiveness. Open your blinds by day, and light bright fires by night. Illumine your rooms. Hang pictures upon the walls. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blame miserable barkeepers if your sons miscarry. Believe it possible that with exertion and right means, a mother may have more control of the destiny of her boys than any other influences whatever.

## A NEED OF THE CHURCH.

The Church needs the electric shock of the Holy Ghost to vitalize its nerve centers, and to send the currents of spiritual life with a new momentum. There is perhaps more faith than appears on the surface. Attendance upon the ordinances, going through the spiritual motions, are not, of course, the exact measure of spiritual life. Age, infirmity, sickness, business, inconvenience, despair, all have something to do in hindering attendance upon the ordinances. Christianity is a principle rather than a form; it is substance, and not shadow. The weightier matters of the law are "judgment, mercy and truth," and not church-going and genuflections. So much we dare say in extenuation of the appearance of indifference staring us in the face every day. But the apology can easily be carried too far. Make all the allowance we can, and there remains a vast amount of absolute delinquency, an occasion for shame and consternation. —Richmond Advocate.

## USELESS EXPENDITURE.

A commercial traveller says:—I want to tell you a thing I have observed in my travels for the last nineteen years—the gradual betterment of the condition of the working classes. I never have known a time when wages have been higher and provisions and clothes cheaper. There is now scarcely any distinction between the rich and the wage-earners. Both have their horses and carriages; their summer outings at the best hotels in the most fashionable resorts; their clothes and table are both good; they have their pianos and their pictures and the advantages of the best education. It is a gratifying state of things if it were not for the useless expenditure which it implies. Instead of saving, the working-man is spending lavishly, not for necessary articles, but for the luxuries that do him little good.

Death does not destroy, but catches, crystallizes, and makes permanent the character of a good man, leaving it a priceless bequest to society. —Bishop Daggel.



## The Church at Work.

INDIANAPOLIS, NOV. 17, 1887.

## THE CHRISTIAN HOME.

MARGARET.

It was only the blindest of a babe's eyes,  
From the cradle smiling at me,  
But the whole world lay in their arms,  
And their depths were like the sea.

It was only the clasp of a holy's hand,  
With fingers of dainty mold,  
But the light went out of the sunnier sky,  
When they loosed their tiny hold.

When they loosed their tiny hold,  
O God! let me hear it once more,  
When the world slips out of my weary sight,  
And I stand by the open door.

## BURDETTE ON THE SUNDAY QUESTION.

Speaking of the old Puritan Sabbath, as it was observed in his younger days, Oliver Wendell Holmes says: "I have never got over the saddening effects of this early discipline; indeed, I have hardly recovered from it to this day." If the stern old Puritan Sabbath, with its subduing, saddening effects, wrought out such joyous natures as Beecher's and gave to the world such a beautiful blending of tenderness and strength, laughter and tears, heart-deep pathos and sunny humor as Oliver Wendell Holmes, let us have another century of Puritan Sabbath. Up to date the Sunday of the beer-garden has failed to bring forth a Holmes or a Beecher. It has evolved a Johann Most and an August Spies, but somehow that sort of a product doesn't seem to be quite up to the old Puritan mark. If it is up to the mark of to-day, then heaven save the mark. When you run up the bunting to-morrow, remember that it was the steady going old Puritan Sabbath that hatched the Fourth of July. "The day we celebrate," dearly beloved, wasn't born in a Chicago beer dive on a Sunday afternoon; not by a jug full.

## USE YOUR CHURCH LETTER.

An old sea captain was riding in the cars, and a young man sat down by his side. He said, "Young man, where are you going?" "I am going to Philadelphia to live." "Have you letters of introduction?" he asked. "Yes," said the young man and he pulled some of them out. "Well," said the old sea captain, "Have you a church certificate?" "O yes," replied the young man; "I did not suppose you desired to look at that." "Yes," said the old sea captain, "I want to see that. As soon as you reach Philadelphia present that to some Christian church. I am an old sailor, and I have been up and down the world; and it is my rule, as soon as I get into port, so fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

## THE RETIARIUS.

BY REV. WILLIAM P. BREED.

The gentlemen and ladies and the howling mob of old Rome, as they gazed from the galleries of the amphitheatre into the arena to see men kill each other for their amusement, often saw the Retiarius approach his adversary, holding a net in one hand and a three-pronged, sharp pointed fork in the other. The net he tried to throw over his adversary, and then when he had him entangled he stabbed him to death with his trident.

Satan is the chief of Retiarii. He carries with him a fine, invisible net with which he entangles his victim. That net is Procrastination. With this he catches the sinner and then with his weapon he slays him. In countless instances, the cunning, half-pious "not yet" becomes "not at all," "to-morrow" becomes "never," "Go thy way for this time" becomes "go thy way for all time."

Years ago an advertisement was placarded, on the city walls of a pleas-

ure expedition with this alluring assurance, "Only one night at sea." Years and years have passed and that vessel is yet at sea. Many a sinner has said, "Only one more month or two and I will repent," and the month or two has proved as long as eternity!

Cut this net of the adversary with the Sword of the Spirit, which is the Word of God! Give open ear to its "Now is the accepted time, now, now is the day of salvation! Seek ye the Lord while he may be found; call ye upon while he is near—or ever the silver cord be loosed or the golden bowl be broken. Before the awful word go out, joined to idols let him alone." Let him alone, ye ministering angels. Let him alone, ye prayers of God's people. Let him alone, thou Word of God. Let him alone, all gracious, soul-saving influences, forevermore.—*The Presbyterian.*

## WHAT TO TEACH YOUR BOYS.

Teach them how to earn money.  
Teach them to be strictly truthful.  
Teach them economy in all their affairs.  
Teach them to be polite in their manners.  
Teach them arithmetic in all its branches.  
Teach them history and political economy.  
Teach them, by example, how to do things well.  
Teach them the care of horses, wagons and tools.  
Teach them to avoid tobacco and strong drink.  
Teach them habits of cleanliness and good order.  
Teach them to ride, drive, jump, run and swim.

## HOW GOD LOOKS AT SIN.

During last summer, a Christian lady who was visiting a seaside place, asked some little children to come to her every Lord's day afternoon, to hear about the Lord Jesus.

One afternoon she wanted to tell them what God thought about sin, so she took a microscope, and gave them some very small print to look at through it.

They all exclaimed how large the letters seem, and when we look at them without the microscope they are so very small."

So then the lady told them, "That is the way God looks at sin."

You see, God thinks sin is very big, while you and I think it looks very small. We need to look at it through a microscope, as the little children did at the small print, to see how big it really is, though it looks so small to us.

Now, dear children, perhaps you think it is a very little thing to tell a story, or get out of temper, or be disobedient to your parents; but God does not think it a little thing. God thinks it so big that nothing but the blood of Jesus, his own dear Son, could wash it away; and God loved the world so much, and the dear little children, too, that "he gave his only begotten Son" to die on the cross, so that his blood might wash away all precious things.—*Christian Observer.*

## INVALIDS AS THE WORLD'S BENEFACTORS.

It is a most shameful fact that much of the business of the church and of the world must be done by those comparatively invalid. Richard Baxter, by reason of his diseases, all his days sitting in the door of the tomb, yet writing more than a hundred volumes, and sending out an influence for God that will endure as long as the "Saints' Everlasting Rest." Edward Payson, never knowing a well day, yet how he preached, and how he wrote, helping thousands of dying souls like himself to swim in a sea of glory! And Robert M'Cheyne, a walking skeleton, yet you know what he did in Dundee, and how he shook Scotland with zeal for God.

Phillip Doddridge, advised by his friends because of his illness not to enter the ministry, yet you know what he did for the "Rise and Progress of Religion" in the church and in the world. Wilberforce was told by his doctors that he could not live a fortnight, yet at that very time entering upon philanthropic enterprises that demanded the greatest endurance and persistence. Robert Hall, suffering excruciatingly, so that often in his pulpit while preaching, he would stop and lie down on a sofa, then getting up again to preach about heaven until the glories of the celestial city dropped on the multitude, doing more work, perhaps, than almost any well man in his day.

Oh, how often it is that men with great physical endurance are not as great in moral and spiritual stature. While there are achievements for those who are bent all their days with sickness—achievements of patience, achievements of prayer, achievements of self-denial, achievements of Christian endurance—I call upon men of health to-day, men of muscle, men of nerve, men of physical power, to devote themselves to the Lord. Giants in body, you ought to be giants in soul.—*Talmage.*

## HOW TO BE A "NOBODY."

It is easy to be nobody, and the *Watchman* tells how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime, play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything let it be the dime novel of the day. Thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be a first-class nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.

## HEALTH MAXIMS.

The following health maxims are particularly timely:

"Don't worry."  
Don't hurry. "Too swift arrives as tardy as too slow."  
"Simplify, simplify, simplify."  
Don't over-eat. Don't starve. "Let your moderation be known to all men."  
Court the fresh air day and night.  
"Oh, if you knew what was in the air!"

Sleep and rest abundantly. Sleep is nature's benediction.

Spend less energy each day than you make.

Be cheerful. "A light heart lives long."

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

"Seek peace and pursue it."

"Work like a man but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal.

Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. "Lost hope is a fatal disease."

## CONVERSATION.

Very few persons recognize the large possibilities of good with which conversation is freighted. It can diffuse intelligence, spread knowledge, inspire new ideas, animate the drooping spirit, move the feelings, kindle the affections, stimulate the activities. These possibilities may be gradually made realities by every one who will constantly and patiently put in practice the two essential parts of good conversation—to seek for the best that is in one's self. No large fund of information, no years of culture, no powers of eloquence are necessary in order to do this.

## MISSIONARY.

## MONTHLY CONCERT.—NOVEMBER.

SOUTH AMERICA.

BY THE REV. S. S. SHIVER.

America, one of the four quarters of the globe, discovered by Columbus nearly four hundred years ago, and which event, as contemplated, is to be commemorated by an august celebration, is larger than both Europe and Africa taken together. It is divided by the Isthmus of Panama into two continents, called North and South America. South America, in which this month's concert of prayer for missions is interested, embraces an area, as computed, of 7,400,322 square miles, with about 25,000,000 inhabitants.

It has been subdivided since the discovery in 1501, and subsequent conquests by the Portuguese and Spaniards, into a number of independent states, and which have latterly assumed the form of republics in government, with the exception of Brazil, which is an hereditary empire.

The settlement of the country, in the main, by the Portuguese and Spaniards, introduced, as common to these nations, the Roman Catholic religion, which has maintained supremacy in the entire country to the present time. The importation of negroes, and their enslavement as laborers, together with the Indians or natives of the country, and the ingress of foreigners, have formed a mixed population similar in nature to that with which we are familiar here, and which has more or less complicated the civil and religious status of the people, and retarded the advance of their civilization. As a consequence, the condition of the major part of the people, especially of the lower classes, is, it would seem, but little if any better than that of pagan lands. The Roman priesthood, in their ignorance and indolence, their demoralizing superstitions and idolatrous practices, have forfeited the respect and confidence of the higher educated and intelligent classes, and it is only because there is no way open to them to escape the thralldom of their oppressors that they submit to the prevailing state of affairs in the country.

In Brazil, and other states where we have engaged in missionary labors, the rulers and people warmly welcome our missionaries and lend their aid in the efforts made to better their educational and religious interests. Our Board of Foreign Missions entered the field, some years since, single-handed, and have made considerable headway in planting missions in Brazil, the United States of Columbia, and latterly in Chili. The Presbyterian Church [South] has since initiated missions in union with our Church in Brazil, and some of the other denominations have likewise fallen into line. The happy results of these combined labors of the several denominations are becoming manifest from day to day, but it is too early, as yet, to expect any very decided signs of progress. The obstacles to be met and overcome through the antagonism of the priest-hood are such as to put the faith and hopes of the laborers and their friends to the severest test; but patience and perseverance in well-doing, united with earnest prayer to God for his blessing will tell in the long run. No weapon formed against Zion's prosperity shall, under these circumstances, prevail.—*Presbyterian Observer.*

From a lengthy, but interesting, letter of the Rev. Dr. H. M. Fields to *The New York Evangelist* upon the above subject, we make the following extract:

"The position of Protestantism in Spain is a very difficult one. It is a small minority in the presence of a

large, powerful, and arrogant majority—a majority that bears it no good will, and would gladly trample it out of existence. And yet it by no means follows that its influence is insignificant. The power of a minority—even of a very small minority—is sometimes very great.

"Of course, the position of a Protestant pastor is one to try not only his courage, but his patience and forbearance. He comes into a community with no purpose but to do good, and finds himself an object of suspicion. Knowing how unjust this is, he feels that it is very cruel, and is tempted to resent it. But he should remember that it is generally the effect of ignorance, and the only way to meet it is to live it down. If he can only control himself at such a time and 'forbear threatening,' he is sure in the end to gain the victory.

"In the few weeks that I have been in Spain, I have become very much attracted to the Protestant pastors I have met. They are a noble body of men, occupying a position of great difficulty, with a spirit and courage that are admirable. They are worthy of all the confidence of their supporters in England and America, who will not be disappointed in their representatives, if they do not expect too much, entertaining ideas and hopes which are exaggerated and absurd. Spain is a slow country. Everything moves slowly. The proud Castilian walks with measured step; it would be beneath his dignity to run. Even the trains on the railroads do not go at the same speed as in other countries. Everything moves slowly, except political revolutions, which may take place in twenty-four hours, to be followed by a counter-revolution a week later. But this is merely the ebb and flow of a tide. Everything which is really worth having, such as popular education and religious growth, must be a work, not of days or weeks, but of years and generations."

## MISSION NOTES.

In fifty years the communicants in the missions of the London Missionary Society have increased from 6,615 to 70,561, and the native preachers from 451 to 7,168.

A Christian missionary, on entering a new field in China, was kindly received by the Mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

The Queen of Madagascar recently attended the opening services of two Christian churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting.

On Foreign Missions the Church of England now spends £1,216,000 annually; of the two great Missionary Societies, that of the Propagation of the Gospel collects £120,000—more than three times the amount subscribed in 1837. The British and Foreign Bible Society has more than doubled its income during the last fifty years. In 1837 it was £108,740 19s.; in 1886 it was £240,728 15s. 5d. In 1837 the cheapest Bible cost 2s. a copy; in 1886 6d. A New Testament costs 10d. in 1837; in 1886, 1d.

The Presbyterian Mexican work, under the superintendence of Rev. J. B. Cameron, has opened a school at Elmore, near Trinidad, Col., with Miss Colville as teacher. The English branches will be taught as in our public schools, and a valuable ally is thus furnished for the Mission work which is prospering under Mr. Cameron's effective supervision.

## PROTESTANTISM IN SPAIN.

From a lengthy, but interesting, letter of the Rev. Dr. H. M. Fields to *The New York Evangelist* upon the above subject, we make the following extract:

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UNEMPLOYED MINISTERS AND VACANT CHURCHES.

R. S. GOODMAN, Kendallville,  
Chairman Com. H. M. Synod of Ind.

GREENCASTLE.—Our Mission Sabbath School, organized by the Ladies Missionary society, still has its place of meeting in the I. & St. L. depot. We need a larger room, and are praying that some person with a full purse, will be moved to assist us to move into more commodious quarters. The teachers and officers are doing much good in hunting up the poor and the

DAYTON.—We had a delightful service on Oct. 27, in our church on the occasion of the installation of our new pastor, Rev. H. M. Rogers. The day was fine. A large audience assembled to witness the ceremonies. The sermon was preached by Rev. Otis Smith, of Frankfort, text Col. 2, 28. It was a fine sermon giving the extent of the commission and the objects and aims of the Christian minister. The charge to the pastor was given by Rev. T. D. Fyffe, of Rossville, taking for the ground work the well known charge of Paul to Timothy. The charge to the people was given by Rev. W. P.

On Thursday, Oct. 27, 1887, in Petersburg, Ind., Anna M., daughter of Dr. A. R. and Mrs. Flora Byers, in the 18th year of her age. A child of the covenant, she entered into full communion with the church of which her father is an elder, in her twelfth year, and has since grown in knowledge and in grace. For seven years she had been an invalid from heart disease, but, with little expectation of life, she was cheerful, and made the most of her brief earthly sojourn. When able, she attended school; and on the Sabbath before her death, leaning on the arm of her father and stopping on the way to rest, she went to the house of God. She was a student of the Holy word, and aided her teacher much in interesting the other members of the Bible class, nor less did she interest them by giving her own experience in spiritual conflict. In the last hour of her life, she requested her mother to read to her John XIV, and then asked her father to lead them in prayer, and so she was commended to the escorting angels. Affectionate in disposition, intellectual, in her frail body she seemed transfigured and ready for her happy translation. Her funeral, at the hour of service on Sabbath morning, was largely attended, and by the Sabbath School in a body, and the earthly house of her tabernacle was laid to rest amid the beauties of nature and on one of the brightest of October days.

Rooms 7, 8 and 9 Blackford Block, S. E. corner  
Washington and Meridian streets.

receipts for the kitchen and for the sick room, its practical suggestions and advice for the raising and care of plants and flowers, its instruction for beautifying homes by simple means, and other practical features, make it in-



## The Church at Work.

INDIANAPOLIS, NOV. 17, 1887.

## WOMAN'S WORK.

## MONTHLY MISSIONARY TOPICS, 1887

HOME MISSIONS  
Oct.—The Treasury of the Board.  
Nov.—Our Missionaries and Missionary Teach-  
ings.  
Dec.—The Spiritual Condition of the Whole  
Country.

FOREIGN MISSIONS  
October.....Persia.  
November.....South America.  
December.....Siberia.

## TAKING OUR BEARINGS.

On the deck of an ocean steamer, each day as noon approaches, if there is any hope of getting sight of the sun, you may see the Captain ready with his instruments to take the latitude and longitude and so to mark the course and measure the progress of the vessel in the trackless waters. When for many days the sun at noon is obscured by clouds and no observation can be taken, and the ship's course can only be estimated by what sailor's call "dead reckoning," then hearts grow anxious lest progress should be slow, or perchance in the wrong direction. And here in these Synodical Missionary meetings we "take our bearings." We would record with grateful joy that the Sun of Righteousness, by whose light we would order our way, has never been hidden from our sight upon any of these occasions by clouds of doubt or disagreement, but that His brightness has beamed full upon us enabling us sometimes to see mistakes in our course, yet ever guiding us into the right way.—From Mrs. Kendall's Address at Evansville.

## WORTH TRYING.

The children of a certain household were in the habit of bringing their contributions regularly to the cause of missions; but one day it dawned upon the mother's mind that they did not bring their interest, their hearts. She says: "How was I to awaken the interest of my boys and girls in this work that I considered of such vital importance? I resolved to have a missionary evening once a week; the time set apart is now tea-time on Sundays, when we make a family collection for missions. All through the week my eyes are open for any anecdote or bit of news bearing on the subject; these I mark or cut out. By Friday I manage to have quite a store of missionary reading, and the children have grown to expect and enjoy it. Now they know our missionaries' names, and eagerly follow their work. All this means trouble, but the children say to themselves, 'Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it.'"

## MORE YEARS FOR CHRIST.

I have been having some pleasant meetings lately with the missionary societies. At Utica one of the ladies met me with this exclamation: "Oh I am so glad to find you so young, because you have so many more years to give to the service." It struck a responsive chord which has sounded a song of thanksgiving ever since. How very hard it would be to join the retired list just now when so many of the strongholds of Satan are beginning to yield to the attacks of Christ's army.—Miss Wood, of Albuquerque.

Mrs. A. Y. Moore and Mrs. M. E. Goodman will each contribute something to the department of Woman's Work each week, or quite regularly, from this time on. We want the women of Indiana to feel that this is their paper and use and read and recommend it as such.

There are 10,000 W. C. T. U. organizations in the United States with an aggregate of over 200,000 membership.

## WHAT HAVE HOME MISSIONS DONE FOR INDIANA?

BY MRS. A. Y. MOORE.

As an introduction, I wish to acknowledge my indebtedness to various sources of information in the preparation of the following paper. Reports of church work have been consulted. Some private letters have been contributed in answer to letters of inquiry. I have quoted, by sentences, by paragraphs, sometimes by condensed pages, from Memorial Sermons preached during the Centennial year, and afterwards published. It would be impossible to acknowledge these many quotations as they occur, without constant interruption. This explanation will suffice for portions that may seem familiar, and yet are not acknowledged as quotations.

Indiana, as we know it, a great, wealthy, prosperous, well-developed State, with mineral and agricultural resources yet unmeasured, with a population of 2,000,000, with its thorough school system, its magnificent school fund, its colleges, its benevolent institutions, its facilities for the acquisition of all knowledge, Indiana, our home, has certainly outgrown its infancy, though we earnestly hope it has not yet reached its prime.

Looking at its religious aspects, we find contained within its limits 4,130 churches of all denominations, with a membership of nearly half a million, with church property valued at nearly \$12,000,000, according to statistics published in 1884.

Narrowing our observations to our own denomination, as the special field in which our work is to be done, we find gathered into its one Synod, eight presbyteries, containing 314 churches, with about 31,000 members, these churches raising for all church purposes during the last year, \$347,529.90. Two prosperous Presbyterian colleges carry forward the work of higher education.

When we consider this showing, remembering also the grand work done by other denominations within the same limits, the impression is of a thoroughly christianized community, rejoicing in the blessings of the kingdom of Christ. It is well for us to look back to the beginning, and scan the progress during nearly a century, since Indiana has had an existence and a name.

The question, laid before me by our honored President is, "What have Home Missions done for Indiana?" It is manifestly impossible in a brief paper to give this question a thorough treatment.

The first Presbyterian organization in Indiana was formed at Vincennes in 1806, by Rev. S. B. Robertson from Kentucky, and was called, "The Indiana Church," which name is still borne by one of the churches into which the original organization has divided. The first white settlements had been made in Vincennes, a century earlier, and a Roman Catholic mission had been in operation for nearly a century before a Presbyterian sermon had been preached in the Territory, the preserved records in the Cathedral dating back to 1749. The Presbyterian church was the first Protestant church, and the Rev. S. T. Scott, who took charge of Indiana Church two years after its organization, was the first settled Protestant minister in Indiana. Here is the first trace of Home Mission work, Mr. Scott having been sent out on a missionary tour by the General Assembly.

The first Presbytery constituted in Indiana was the Presbytery of Salem in 1823. Early missionary work had been carried on by the Presbyteries of Kentucky, which was strongly Presbyterian, and held the centre of a field that was practically without southern, or western, or northern limits. The work of missions had received a marked impulse from the great religious revivals in the beginning of the present century, and those who had toiled in them, and been blessed in them, were sensitive to the wants of the settlers north of the Ohio. Kentucky thus became the source of many short missionary excursions as early as 1804 and 1805.

From that time onward, the missionary work of the General Assembly, and of other missionary organizations in the east, followed the progress of settlement. Since it is impossible to look at the details of the work in the whole field, let us take a few points as illustrations of the manner of work done, of which we are to-day enjoying the rich results.

We will begin our observations just where we stand, in this city of Evansville, with its three flourishing churches, sending their streams of beneficence to regions beyond.

The Presbyterian church was here organized in 1821, and the organizing minister came from Kentucky. For years there was but little increase, and meetings were held in different places, with no settled pastor. To what extent this church was indebted for missionary aid I have not been able to learn, but doubtless more or less, in these years of feebleness. In 1831, a house of worship was erected. A plain building, 30x50, met the wants of this little band. Plain pine benches served for each and a covered dry goods box for a pulpit. The church increased, and after one enlargement of the old building, a more commodious one was erected, now known by the name of Walnut St. Church. This organization now numbers 260.

During its lifetime, two others of about equal strength have grown up. The first resulted from a division in the stormy times of '37 and '38, a church of six members being then formed, of which Rev. J. V. Dodge became pastor in '39. The sum of \$200 for his support came from the Young Ladies' Missionary Society of the Second Presbyterian Church, of Albany, N. Y. This appropriation was made through the Home Mission Board and was continued for seven years, when the church became self-sustaining. Having no house of worship, they occupied the upper room of the old Court House, for three years. In '43, the Vine St. church was erected, at a cost of \$2,100 for house and lot. Grace Church, the successor of Vine St. Church, was built at a cost of \$64,000, and dedicated in '74. Meanwhile, and up to the present time, a third church has grown up, principally from its beginning by missionary movement, and has grown to nearly equal numerical strength with the other two making with them, an aggregate membership of 750, growing with the growth of the city from the beginning made by missionary enterprise.

Passing up the western border of the State, we come to Vincennes, which has already been spoken of as the point of the very beginning of Presbyterianism in the State, a quarter of a century earlier. From the work done there in 1806, have grown seven churches, with an aggregate membership of about 700.

Passing by Terre Haute, Lafayette, and many other points of equal interest, let us look at the work accomplished in some of the northern towns of the State. The settlement of this portion was, as is well known, some years later than that of the Ohio River region.

Rev. J. C. Brown entered Porter County in '39. His route in coming from Pittsburgh had been down the Ohio River to the mouth of the Wabash, up the Wabash to Logansport, thence across the country on horseback to Valparaiso. His report given to the Home Mission Board in '42, was of work in Porter and

Lake Counties, with eight preaching stations, two houses of worship, doubtless of most primitive construction, two organized churches, and Sabbath School work in progress. But as the principal part of his work was done in Valparaiso, a member of his church there shall tell the story.

She says, "Mr. Brown reached a point four miles east of Valparaiso, just at nightfall, on horseback. He heard the sound of an axe, and was soon talking with the man who was using it. He at once stated that he was a Presbyterian minister on his way to his new field as a missionary, and that he would like to find accommodation for himself and his horse for the night. Before he ceased speaking, the stranger grasped the hand of the first minister of his own church whom he had seen since his residence in the then wild west. With tears streaming down his face, he introduced the minister to his family, and he ever after remained a staunch and helpful friend, both to him and his work."

Mr. Brown travelled throughout the counties of Laporte, Porter, and Lake, calling the scattered people to hear the Gospel. The church in Valparaiso was organized in '46, with ten members. Soon a small building was erected to accommodate the new organization, and this, when the whole church membership was not worth as much as the cost of the building; but all men and women, had a mind to work. The only seats, at first, were of boards, with the bark still on the under side, and without backs. After some years, pews were added, then twenty-five feet were added to the length of the building. Along with the progress of this church, other churches were organized, Sabbath School work was carried on, prayer meetings sustained, mission work inaugurated, and four or five preaching points visited more or less frequently.

A fine new church building was completed in Valparaiso a few years ago, costing, with the lot, \$25,000. The church is now a strong working church, reporting a membership of 260. Other strong churches have grown up in the three counties at first included in this mission field, the influence and active work of which have extended far and wide.

At South Bend, a church was organized a few years earlier than the one just mentioned. This occurred in '34, in the back part of an early-time store of general merchandise. Preaching was supplied to this church only occasionally during the first year and a half of its existence. Then its first pastor, Rev. Alfred Bryant, arrived on the ground, with his newly married wife. They were seventeen days coming from New York to South Bend, via Albany, Buffalo, and Detroit.

Mr. Bryant came, with his commission from the Board of Home Missions, authorizing him to labor at any point in Indiana that might open to him, on a salary of \$400, with the understanding that whatever might be paid to him by the people for whom he labored should be deducted from this amount pledged by the Board. The pastor and his wife lived in the two rooms above the store already mentioned accessible only by an outside stairway. Here also their Sabbath services were held, the benches being piled during the week at the sides of the rooms. In these two rooms also met the Presbytery of St. Joseph in '36.

In the same year the first house of worship was erected. The membership of the little church increased from time to time by the addition of new members moving in. Through many vicissitudes, running through a period of fifteen years, the church under several short pastorates attained a good degree of strength. A second house of worship had been built, but was not completed, and a debt of several hundred dollars rested upon the church. In '49, Rev. A. Y. Moore was called to the pastorate. He also came, bearing a commission from the Board of Home Missions, at a salary of \$400, \$100 of which was to be supplied by the Board. In two or three years, the church became self-sustaining, and in '54 was able to increase the pastor's salary to \$600. During his pastorate of 12 years, 127 were received into the church by letter and profession, the church building was completed and improved, and the debt removed. Under the direction of a succeeding pastor, a third church building was erected, which was a great advance upon the second. This they have now outgrown, and arrangements have been made for the erection of an elegant stone church edifice, to cost about \$50,000. Their membership has grown from eleven to 300, with an offshoot colonized from it, numbering 31, doing noble Sabbath School work in the midst of a population largely Catholic, on the opposite side of St. Joseph River. The small settlement in the woods has grown to a city of about 25,000, with splendid manufactories, elegant residences, fine schools, and multiplied churches, and along with it all has been the growth from the little seed planted by the Board of Home Missions.

In '52, a young minister newly graduated from Princeton, came and commenced labor in the town of Goshen. He also was commissioned by the Board of Home Missions. A feeble church was then in existence, consisting wholly of ladies. They had a very small, but neat church building, the interior looking, as one expressed it, like a little parlor. It was furnished and kept by hands that loved its walls. Now a handsome brick church edifice accommodates a fine congregation, and a church of 245 members still cling in affectionate bonds to the same pastor, Rev. H. L. Vannuys, his pastorate having continued 35 years, the longest existing in the State.

A similar story would record the life and growth of Presbyterianism in Fort Wayne. In '22, Rev. John Ross, a native of Ireland, visited the military post of Fort Wayne, under appointment of the General Assembly, to labor for three months as a missionary among the destitutions of this frontier region. The settlement then included about 150 families, French, and half-breeds, mainly engaged in the Indian trade. Nearly ten years later, a church was organized with eleven members. In all this part of the Northwest, from Piqua to Selkirk settlement, now Winnipeg in Manitoba, this, at its organization, was probably the only church of the Presbyterian type, preceding by a few years, the churches already named. Now, Fort Wayne has its three strong churches, with an aggregate membership of over 800, with commodious and splendid church buildings, with its Presbyterian Female Seminary, its noble Sabbath-school work, and various missionary enterprises, sending forth the Gospel to other destitute fields.

Having taken this circuit around the Capital of the State, let us look for a moment at the Capital itself. "Fifty years ago, the land upon which it is situated was almost an unbroken forest," was written of Indianapolis in '76. In August, '21, two months before the first sale of lots for the projected town, the first Presbyterian sermon was preached by Rev. L. G. Gaines, whom the Assembly had commissioned to explore the field. In May, '22, Rev. D. C. Proctor, from the Connecticut Missionary Society, spent about a month there. A subscription was started to retain him for a portion of his time, and in October, he returned, four hundred dollars having been subscribed for his support. It was arranged that he should spend three-fourths of his time in Indianapolis, the other fourth to be given to Bloomington, six miles



Those who have read the Memorial articles running through *The Church at Work* during the year, will recall the names of

[CONCLUDED NEXT WEEK.]

## "REGULATE" EVIL.


THE RUM POWER.

The Rum Power is one of the two parties responsible for this state of things. The other is the people themselves. They have been playing the role of cowards in this struggle, and have allowed the infernal tyranny of the Rum Power full swing. It is time for an awakening, and we are glad to see the signs of its coming. The Rum Power has gotten too arrogant. It has driven things with too high a hand. A reaction is setting in rapidly against the domination of the saloon in politics.—*Tulsa Blade*.

## ENGLAND'S GREAT CURSE

In the course of an address at a prohibition meeting near Newburg, N. Y. lately, Mrs. Emiline W. Burgess made the statement that while walking along West street, New York, she saw this sign in large letters in the window of a saloon: "For every boy who brings in ten other boys I will give as a reward a silver watch."

## Aver's Sarsaparilla



**LEONOGRAPHY.** ~ GEOMETRIC RHYTHM  
 full course of lessons by mail \$10. Trial lesson  
 when a 2-cent stamp is sent. This is a marvelous  
 success, in connection with my work on "Me-  
 Gymnastics" or Memory Culture, by which  
 feeble memories are restored to youthful vigor.  
 course.—Dr. A. Miller, 46 Elizabeth st., Chicago.







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# The Church at Work.

"OUR LAND FOR CHRIST THAT CHRIST MAY THE SOONER RULE THE WORLD."

VOL. II. INDIANAPOLIS, INDIANA, DECEMBER 8, 1887. No. 9.

## The Church at Work.

INDIANAPOLIS, DEC. 8, 1887.

THE ONLY WEEKLY PRESBYTERIAN NEWSPAPER PUBLISHED IN INDIANA.

ONE DOLLAR PER ANNUM.

Published by The Church at Work Publishing Company, 7, 8 and 9 Blackford Block, Indianapolis, Ind.

WILLIAM A. PATTON, . . . . . Supt. Publishing Dept.  
EDWARD P. WHALLON, . . . . . Editor.

Subscribers wishing papers discontinued must notify us distinctly.  
No papers discontinued until all arrearages are paid.

Address all communications whatever to The Church at Work Publishing Co., Indianapolis.

Entered as Second-Class Matter in the Post Office at Indianapolis.

### EDITORIAL.

A friend asks the origin of the expression "He sleeps the sleep of the just." If anyone knows, we will be glad to hear from you.

Say not "Four months and then cometh the harvest." The harvest time is right at hand. Put in the sickle in the Master's name and reap it.

The revival spirit is manifest in all parts of the State. We are rejoiced at the manifest tokens of the Spirit's presence. Let us work and pray that this may be a great revival year up and down our whole State.

A subscriber of THE CHURCH AT WORK desires a volume of "Fruit on Prayer." Any reader of this paper knows of the existence of such book he will confer a great favor by informing the editor where it can be procured.

A great many questions have two sides. We insert on the second page an article on The Young People's Society of Christian Endeavour, which it may be well to carefully consider. It is conservative and urges Presbyterians to be careful.

Persons subscribing for THE CHURCH AT WORK during December can have the paper to January 1, 1889 for the price of one year's subscription, only \$1.00. And now for those 3,000 new names. They are coming in.

Christmas is near at hand. We are thinking of gifts for our friends. Where is there a friend so gracious and kind as Jesus? Where is there a gift that He so desires as your heart. "My Son, give me thy heart." Take earnest thought of this and it will be the sweetest Christmas that ever came into your life.

If we would train up our children to be Presbyterians we must teach them what such a life means and has meant through the centuries. Read the books that will improve Presbyterian sentiments. We are to be wise and thoughtful and provide what will give intellectual and spiritual fibre. It means a great deal to be a solid Presbyterian, for our children ought to have a real ambition in this direction.

Indiana is in a period of great material prosperity. Solid buildings, solid booms, solid wealth are on every hand. Each county seems to be leading all the rest. If we are wise just now we will press the work for every one of our Presbyterian churches and Presbyterian institutions. Presbyterians of Indiana, let us make our grand Church what it ought to be over the whole State.

We don't take very much interest in the "two-wine" question, and don't propose to waste valuable space and time in unprofitable discussions of it. But an article by a brother minister in an exchange is such a well-adjusted piece of work that

we have inserted most of it on our seventh page. The subject is "Communion Wine." It does not really come under "Temperance," but the article may be found on that page and at least worth reading.

The farinaceous food advertised by Mr. VanPelt is no better for the teeth, the bone, the muscle, the nerves of your child, than the sound Presbyterian literature furnished by Our Board is for the spiritual, moral, intellectual tissue of that same child. See that its mind is fed with the right sort of food while young if you would see him grow up firm and solid, to be a forcible and vigorous man.

The colored man who gave his seat to the lady in the street-car, answered her "I do not like to deprive you of your seat," with "No depravity Madam, no depravity, I prefer to stand." We did intend to apply this morally in three different ways. On considering it carefully we think it would make too long a paragraph. So, like the colored brother, we shall just let it stand, with the passing remark that if all people came as near doing and saying the nice thing as this young man in the street-car, it would be a much pleasanter world to live in.

We are surprised at the reports continually coming in of the evidences of material prosperity in the churches throughout our whole state. New buildings are going up on every hand. It is no longer considered proper to build a square barn, but each church has some conveniences in the way of lecture-room, Sabbath-school rooms, parlors, or whatever is necessary to make successful the work of the Church. As well expect a school to be successful with only one room as for a church to be. It is well to make the sanctuary which is to be church and school, both commodious and attractive.

"I must make money; I must make money; I need it and I must have it," a man said to us the other day. It is to be presumed that he can make and get it. Ordinarily a man can accomplish whatever he sets his heart on and gives his life to. But if one shall have a passion for souls so that he cries out "I must have souls; I must have souls; they need to be saved and I must lead them to Christ;"—this is to be possessed of the imperial passion of the human soul. Yea, rather, this is the Divine passion. Beside it all others are merely human and temporal. This is divine and eternal. He who has it will not be disappointed. God will give him souls. He will see that this holy ambition meets success.

People who have no other use for the Church find it a convenient thing to have around to advance their social and reformatory plans. The Anti-poverty people have been challenging the Church and pulpit to preach Henry Georgeism. They have promised it great enlargement if it will do so. They prophesy its speedy destruction if it does not. It would be a nice scheme to get 80,000 preachers, ready-trained men, and with ready-built pulpits, to advocate the scheme. It would be a great advantage to the scheme and the schemers. But pulpits are not for that purpose. And all preachers are not built that way any more than the pulpits.

New England is growing some sturdy Presbyterian Churches in her old age. A few years ago there was not a Presbyterian Church in the six New England states. It was thought unnecessary and discourteous to think of establishing Presbyterianism there. But one after another sprang up. There are now thirteen. There is a Presbytery of Boston. There is a communicant membership of 4120, and a Sabbath School membership of 3823. A population is coming in of sturdy Irish and Scotch

and they prefer their own home-church, and we don't blame them for it. And, by the way, a large Roman-Catholic foreign population is threatening to make New England over, socially, politically, educationally, morally, religiously. It is well that a sturdy Presbyterian Church is being raised up to face it.

Poverty will be put out of the world when people cease to do evil and learn to do well. Anarchism and anarchists insist that people shall cease to do well and learn to do evil. They will never succeed in abolishing poverty, except on the principle that when a thief robs a man of his money he abolishes his own poverty for a little time. But as a general rule this would not work well. We believe and will believe that the church is the best anti-poverty society and that the Gospel of Christ is the best anti-poverty appliance in existence. People who are Christians and who consequently practice industry, economy and temperance will seldom be seen begging bread. When such persons need it there will be plenty to gladly give it.

There are real evils in society. There is no possibility of shutting the eyes to the fact. These evils must be met. They must be carefully studied in the light of the Gospel. There is the tendency for the rich to grow very rich and the poor to grow very poor. It is the law of life that "To him that hath shall be given" and that "from him that hath not shall be taken away." But the Gospel would adjust this. It will not use force, but love. It says to the rich, "Be considerate." It says to the poor, "Be patient and pure and righteous in spite of difficulty." The rich and the poor always have met together. The Lord is the Maker of all. If He be followed the rich will not oppress the poor and the poor will not vex the rich.

Christian young people have always had some way of working for the Master. There have been innumerable forms of societies for the promotion of Christian life and activity among them. These are to-day, all over the land, being merged into Societies of Christian Endeavour. These are each to be as intimately connected with its individual church as the Sabbath-school and Prayer-meeting of that particular church. Hence there need be no fear as to what this thing may lead. It is bound by a strong tie to each home Church, and owes its first allegiance there. If it should be a thing to weaken Presbyterianism we should say "away with it from our Church homes," for we believe that our own Church is the very best in the world for our young people to grow up in and serve Christ in. But if, while growing up to be Presbyterians, our young people shall be trained by this Society to be more devotional, spiritually-minded, efficient, then it will be a blessing to each young person, to the church and to the world.

### A VERY PRESENT HELP.

Preparation for affliction as well as preparation for death is the attitude of the trustful child of God. "Poor child, I pity her, she does not know how to bear it; she does not know what it is to be helped by the Saviour," was said not long ago of one who was weeping, desolate and comforted in her Christless woe. Let us take Him as our Friend and Saviour and we will find Him near us in trouble.

### A SUCCESSFUL EXPERIMENT.

The Church at Home and Abroad closes its first year with a paying subscription list of 27,975. It has been a success. Those who were fearful have given up their fears. Unfavorable criticisms have ceased.

The Boards of the Church have been well represented on its pages. The touch of the Editor's hand has been visible throughout its pages. His pages have been well prepared and the various departments have been excellently filled. Our people are beginning to realize that we have not eight rival boards but that they are simply departments of our great Missionary Church Enterprise. It seems to be a token of what can be further done in simplifying the machinery of our Church. We find that one magazine with one Editor and eight departments goes to more homes and educates the people more symmetrically than three formerly did. So two great Missionary Bureaus, with their various departments would be understood by the people and would work more efficiently than at present. Compact organization means more efficiency. More work and better work we want and need.

### THE NATIONAL CONVENTION OF THE W. T. C. U.

The W. C. T. U. which held its National Convention at Nashville, Tenn., recently must be recognized as the most potent temperance organization in existence to-day. It is not above criticism, in its actions or in its members. It is impossible that it shall please everyone in everything, or that it shall not give positive offence to some. Still hundreds of thousands of the very best, purest, Christian women of the land are united in its work, and the two seals rest upon its labors which commend it to the Christian world—the disfavor of the Liquor League and the manifest approval of Almighty God.

In their convention they resolved on a better organization for the South and West; more vigorous work among the Freedmen; favoring the abolition of the internal revenue on alcoholic liquor and tobacco; endorsing the Peace Commission; favoring the passage of the Blair Education bill, or a similar measure; protest against personalities in politics; condemning décolleté dress and woman's faces and forms as trademarks; and recognizing in the assassination of Roderick Dhu Gambrell, the murderous hand of the liquor traffic. The baneful influence of corrupt politics and the barbarous cruelty of the penitentiary leasing system were condemned.

### SUNDAY NEWSPAPERS.

The Sunday Newspaper question does not touch simply the matter of Sunday reading. It means Sunday work in printing offices and work there seven days in a week. It means a loss of one day's news to all who are too conscientious to take the Sunday paper. It means work for railway and express companies and post-offices. It means Sunday desecration by the newsboys. It means an obliteration of the Sabbath to the degree that this one factor has influence.

Many newspapers have yielded to the demand against the best judgment and personal wishes of editors and many stockholders. Is it not time to stop and reflect? London with its five millions does without Sunday newspapers. How much better for our own cities. We insert here the action of the Union Meeting of Chicago pastors, addressed to the proprietors of the public press in the United States:—

"The Sabbath is the dividing line between Christianity and heathenism. It is the bulwark that shields our Christian civilization against anarchy, and every influence that tends to weaken the power of the Sabbath over the public conscience endangers the stability of republican institutions. The business of publishing and selling newspapers on the Sabbath is in open violation of our State laws. We therefore respectfully request the publication on Sunday."



## The Church at Work.

INDIANAPOLIS, DEC. 8, 1887.

## SUNDAY SCHOOL.

## FOURTH QUARTER.

LESSON XI. DECEMBER 11th, 1887.

## PARABLE OF THE TARES.

COMMIT TO MEMORY VS. 27-30.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Golden Text.—"The harvest is the end of the world; and the reapers are the angels."—Matt. 13: 39.

## CATECHISM.

Q. 52. What are the reasons annexed to the second commandment.

A. The reasons annexed to the second commandment are, God's sovereignty over us, his property in us, and the zeal he hath to his own worship.

## HOME READINGS.

M. Matt. 13: 24-30. Parable of the Tares.  
T. Matt. 13: 36-43. The Parable Explained.  
W. Rom. 10: 1-18. The Field.  
Th. 1 Pet. 1: 18-25. The Seed.  
F. Gen. 3: 1-15. The Enemy.  
S. Rev. 20: 11-15. The Separation.  
R. Rev. 21: 1-4. 21:27. The Glory of the Righteous.

## LESSON PLAN.

I. The Sowing of the Tares. vs. 24, 25.  
II. The Growing of the Tares. vs. 26, 27.

III. The Burning of the Tares. vs. 28-30.

TIME.—A. D. 23, autumn, the same day, as the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee.

PLACE.—Near Capernaum, on the shore of the Sea of Galilee.

LESSON HYMN, Westminster S-S. Hymnal 220: "Come, ye thankful people, come," Other hymns, 93, 223, 230.

## OPENING WORDS.

This parable represents the present and future state of the Church, Christ's care of it, the devil's enmity against it, the mixture there is in it now of good and bad, and the separation between them hereafter. Study in connection with the lesson the exposition of it in verses 36-43.

## HELP IN STUDYING THE LESSON.

V. 24. The kingdom of heaven—the church on earth. Unto a man—to the case or experience of a man.  
V. 25. While men slept—in the night, when the mischief-maker could not be seen. Sowed tares—a hurtful weed which at first looks like wheat.  
V. 29. Root up also the wheat—because it would be hard to tell them apart and their roots would be intertwined.  
V. 30. Gather—easily done when all was ripe. Burn—to keep the seeds from growing another year. Our Lord himself interprets the parable in vs. 37-43.  
V. 37. Son of man—Christ himself.  
V. 38. The good seed—here put for those in whose hearts it was sown. Children of the kingdom—true disciples of Christ. Children of the wicked one—the subjects of Satan, though found among Christ's professed followers.  
V. 39. The end of the world—when Christ will come to judgment.  
V. 41. Offend—make to fall; hurt or destroy souls.  
V. 42. A furnace of fire—a reference to the punishment of burning alive. Dan. 3: 10. It represents the dreadful punishment

of the wicked. V. 43. Shine forth—be inexpressibly glorious.

## EXPLANATION OF THE LESSON.

After our Lord had spoken the parable of The Sower, in answer to a question of his disciples, he told them why he addressed the people in parables, and also gave them an explanation of the parable of the sower. This conversation with the disciples seems to have been private, on the boat, and afterward our Lord resumed his address to the people. The address from the boat closed with the words in v. 35. Jesus then sent the multitude away and went into the house. There his disciples came to him, asking for an explanation of the parable of The Tares, which he gave, as recorded in vs. 37-43.

## WHAT HAVE I LEARNED

1. That there is a mixture of good and evil in the church.
2. That the enemy, the devil, is always ready to sow his seed in our souls.
3. That it is often hard to tell the good from the bad, but the end will show the difference.
4. That in the end of the world Christ will separate the bad from the good and each shall go to his own place.

## QUESTIONS FOR REVIEW.

1. To whom is the kingdom of heaven likened? *Ans.* To a man who sows good seed in his field.
2. What was sown by the enemy? *Ans.* Tares among the wheat.
3. What was the command of the Master? *Ans.* Let both grow together until the harvest.
4. What does the harvest represent? *Ans.* The end of the world.
5. What shall then be done with the wicked? *Ans.* They shall be destroyed.
6. What shall be the destiny of the righteous? *Ans.* They shall shine forth as the sun in the kingdom of their Father.

## DESK REVIEW.

Those whom we more especially expect to reach by the use of the black-board will not be very much edified by the fact that there are tares in God's field, the world, which God's servants cannot root out, but must leave to be destroyed at the last. Let us take up another truth which may yield us a more easily appropriated lesson. It was while men slept that the tares were sown. If some neighbor to the husbandman, having the same enemy, had learned how the tares were sown, and did not watch his own field all the while, so that the enemy would not have a chance to drop the vicious seed he would be blameworthy and responsible for the tares sown. So we, if we permit seeds to enter our hearts, whose fruitage in our neighbor we have observed and seen to be for ill and not for good, are responsible. Every seed which in its growing causes the question, "Where is the harm?" should be carefully studied, and if the fruit does not make for righteousness let us be afraid of the tares. Do those things so often placed on the border land, e. g., dancing, social card playing, the theatre, or the Sunday newspaper, or even something more generally condemned, as moderate wine drinking—do these seeds in the lives of men and women bear fruit to God's glory or not as we study their fruitage in the lives of those around us, where they may have the chance to grow? If not let us beware of sleeping while the enemy sows these seeds in our hearts.—Westminster Teacher.

Rev. M. E. McKillip, as we learn from the *Madison Courier* has gone to Knightstown to end his days. The end which is inevitable seems not very far off. The cancer which has been eating on lip and throat will soon, perhaps, set him free from his earthly life. May the Lord be very near to this dear suffering brother and the afflicted members of his family.

Y. P. S. C. E.

## YOUNG PEOPLES SOCIETY OF CHRISTIAN ENDEAVOR.

What is it? First. It is a society. According to Webster, a society "is any number of persons associated for a particular purpose." We learn that the particular purpose for which these persons are "associated" is called "Christian Endeavor." So far it adds nothing to the idea of a christian church, for if a christian church is not a Society of Christian Endeavor, what is it?

The Christian life is a life of "endeavor." According to our Catechism, "Repentance unto life" includes the "full purpose of, and endeavor after, new obedience." Whoever repents and believes is individually pledged to a life of "Christian Endeavor."

It is every Christian's duty to unite with that visible organism which represents the body of Christ's believing people. Whoever is thus identified with the visible church is already a member of a "Society of Christian Endeavor."

Within this "Society," it is proposed to organize another, composed of young people, the purpose of which is identical with the professed purpose of the church itself. The formation of such a "Society," with the title of "Christian Endeavor" is of itself an implied charge that the church is not "endeavoring" to promote christian life and work, that in so far she is false to her professions, and that it needs another organism to enable the young people to do what every Christian is by profession bound to do.

Having formed the association within the particular church, the next thing is to find a bond of union with similar societies in other churches. If recourse were had to the common ecclesiastical tie which binds the churches of a single denomination in one body, the security of government, and the unity of doctrinal teaching would not be endangered. But the ordinary bonds of church unity are ignored. The common channels of representation, thro which the church makes manifest to the world, the unity of her members in one body, are set aside as completely as if they had no existence.

A new bond of union is created by means of conventions composed of delegates from the societies formed within particular congregations. The convention is supposed to represent the local societies, and as such representative body it assumes the prerogative of directing the efforts and guiding the activities of a large part of the working force of the church. Thus a power wholly irresponsible and unrestrained by any creed is injected between the young christian and that churchly guidance which is confessedly over them in the Lord. If there be anywhere a denomination of christians which boasts of the independence of the particular church, and which finds its only bond of union with other congregations in voluntary associations, there such a society as that under discussion might be helpful because it is in harmony with the genius of the denomination. But, in a denomination where particular congregations are bound together in one body by the recognition of a form of doctrine and government common to all, and where a competent authority undertakes to guide the activities of the people in lines of work approved by all, and where machinery is provided, and avenues are opened, enough, and more than enough, to occupy the concentrated energy and ability of the whole church, there the injection of another directing force must prove an element of weakness rather than of strength.

The new machinery must be worked, and its working will demand time and means and effort. And all the time and strength and money given to aid in operating the new machinery is just so much taken away from the old. In

a church which has no machinery, and no agencies other than those of voluntary association, this defection would not be seriously felt. But in a church, like the Presbyterian, whose distinguishing feature is the recognition of an authority to guide and govern the benevolent activities of the whole church, there the introduction of a set of agencies foreign to the system, and the recognition of a directing power outside of, and separate from the church, must seriously diminish efficiency in those lines of effort wherein the church is calling upon her sons and daughters to give and serve.

The natural outgrowth of the movement will be, not only the erection of a central agency presuming to direct and control the gifts and labors of the children of the church, but that central agency must assume the prerogative of teacher as well. Soon it must have its own magazine, or other periodicals, claiming the patronage of its members, and thrusting its teaching into all our homes.

Does the constitution of the association afford any guarantee of the orthodoxy of the teaching? Does not the broad platform which makes the association possible open the door to the extreme forms of liberalism wherever its publications may touch upon questions of christian doctrine? The teaching must be of such a kind as to command the patronage of those who deny the divinity of Christ. It must be of a kind that will not offend the apostles of a second probation. It must not offend those who deny the plenary inspiration of the Holy Scriptures. Can this be done without wounding the conscience of those who believe that Jesus Christ is God? That the awards and sentences of the judgment are eternal in duration? And that the Scriptures of the Old and New Testament are the Word of God?

## WATCHMAN.

## WHAT TO READ WHEN THE DAY IS OVER.

It is wise at night to read, but for a few minutes, some book which will compose and soothe the mind; which will bring us face to face with the true facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us before we sleep a few thoughts worthy of a christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer, and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read by hundreds books which will tell of all virtue and of all praise; the stories of good and brave men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; persons whom we feel to be better, wiser, nobler than we are ourselves.—Canon Kingsley.

Mr. Spurgeon has withdrawn from the English Baptist Union. In announcing his decision to withdraw and replying to his critics, he says: "To pursue union at the expense of the truth is treason to Jesus. To tamper with His doctrine is to become a traitor to Him. We have before us the wretched spectacle of professedly orthodox christians publicly avowing union with those who deny the faith, call the fall of man a fable, and deny the personality of the Holy Ghost."

The consolidations of the missions of the Church Missionary Society, the Society for Propagating the Gospel, and the Episcopal Board of Missions in Japan under the title of Church of Japan, marks an important era in missionary annals.

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## The Church at Work.

INDIANAPOLIS, DEC. 8, 1887.

## THE CHRISTIAN HOME.

## TWO GIRLS.

There is a girl, and I love to think of her and talk of her, who comes in late when there is company, who wears a pretty, little air of mingled responsibility and anxiety with her youth, whom the others seem to depend on and look to for many comforts. She is the girl who helps mother.

In her own little home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers that falter at their work; her strong young figure is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps mother with the spring sewing, with the week's mending, with a cheerful conversation and a congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend over the old worn-out body of mother lying unheeded in her coffin, rough hands folded, her long disquiet merged into rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her head and in her heart.

The girl who works is another girl whom I know. She is brave and active. She is not too proud to earn her own living or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles at you from behind counter or desk. There is a memory of her sewn into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained with factory grease or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many homes, it is the one shield that protects many a forlorn little family from the almshouse and asylum.—*St. Louis Christian Advocate.*

Sweet buds of purpose true,  
Blossoms of sacred thought,  
Ripe fruits of actions new,  
And deeds our hands have wrought;  
These be our offerings rare,  
With incense of rapt praise,  
And holy word and prayer  
Through consecrated days.  
—M. E. Winslow.

## THREE GOOD SWIMMERS.

The promptness and coolness of three little Indian girls at Hampton undoubtedly saved the life of one of their colored friends. While in bathing at high tide, this girl, who is quite large and heavy and unable to swim, was seen foundering in the water. The others thought it only sport, and paid no attention until one noticed the expression of her face as she sank for the third time. Her scream for help brought out from the bath-house little Edna Traversie, who, though partially dressed, put up her hands and plunged into the water. Grace Decora followed, and, between them, they raised the girl, who was then five or six feet under water, to the surface, where little Addie Stevens caught and helped hold her until relief came. These little girls swim with the ease of fishes, and can remain a long time under water. Otherwise, even their best attempts would have been unavailing in this case, as also would have been their skill without their instinctive promptness and courage.—*Southern Workman.*

## HE KEEPS ME

A group of eager school-girls gathered around the old lamp-lighter. He was considered a rather eccentric old man, and they enjoyed talking with him. As he stood on his little cart, lighting one of the lamps, they questioned him about a dozen things—How

did the gasoline get to the burner? Wasn't he afraid to have so much gasoline in the wagon with him, and fire so near it? Had he ever had an explosion?—and a score of such questions as suggest themselves to a busy, inquisitive school-girl.

The old man patiently answered all their inquiries, and then said there was one thing of which he was more afraid than the explosion of gasoline, and that was, that his horse might start some time as he stood on the top of his two-wheeled cart, and with nothing to support him, he might be thrown to the ground and killed. Then his countenance changed as he said, "But talking in earnest, girls, I tell you how it is. Every night before I start out to light my lamps I tell the Lord how it is, and ask him to protect me; and he keeps me, he keeps me."

The laughing group of girls was changed to a thoughtful group, and they left the old man, not with jokes and bantering, but with serious and earnest thoughts. They had learned a lesson of simple faith and trust in God, which the college-professors with all their knowledge and learning had not taught them.—*Religious Telescope.*

## DYING WORDS OF UNBELIEVERS.

Sir Francis Newport, rising on his elbows when dying exclaimed: "Oh, the insufferable pangs of hell!" and expired.

The celebrated Talleyrand on his death-bed was visited by Louis Philippe, king of the French. "How do you feel?" said the king. The answer was: "Sire, I am suffering the pangs of the damned."

Sir Thomas Scott said: "Until this moment, I believed there was neither a God, nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty."

Cardinal Mazarine said when dying, "Oh, my poor soul! what will become of thee? Whether wilt thou go?"  
Salmasius said, "Oh, sirs, mind the world less, and God more. Had I but one year more, it should be spent in studying David's psalms and Paul's epistles."

Mirabeau's last words were, "sprinkle me with perfumes, crown me with flowers, that thus I may enter upon eternal sleep."

The Emperor Severus said: "I have been everything—what avails it now?"

Cesar Borgia said when he was sick to death, "When I lived I provided for everything but death; now I must die, and am unprovided to die."

An unbeliever in his last moments said: "Who shall carry me over the river?"

The Atheist Hobbs' last words were, "I am taking a fearful leap in the dark."

Voltaire's last words were, "I shall go to hell."

Queen Elizabeth moaned out the heart-rending words, as she closed her eyes for ever. "All my possessions for a moment of time." H.

## NOVELS.

The following is related of a son who returned from school a few months since with a report of scholarship below the average:

"Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed the number of novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said,—

"Empty out those apples, and take the basket, and bring it to me half full of chips"

Suspecting nothing, the son obeyed. "And now," he continued, "put

those apples back into the basket."

When half the apples were replaced, the son said,—

"Father, they roll off. I can't put in any more."

"Put 'em in, I tell you."

"But, father, I can't put them in."

"Put them in! No, you can't. Do you expect to fill a basket half full of chips and then fill it with apples? You said you didn't know why you fell behind at school; and I will tell you. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling up with silly novels!"

The boy turned on his heel, whistled and said, "Whew! I see the point."

Not a novel has been seen in the house from that day to this.—*Scl.*

## STEWARDS.

Rev. Mr. Jay, of Bath, said it was a disgrace for Christians to die very rich, and he wished ministers when they preached funeral sermons for men who died so ingloriously, would say how much money they left, that the world might see with how much sincerity they had been singing for years:

"All that I am, and all I have,  
Shall be forever thine,  
What e'er my duty bids me give,  
My cheerful hands resign."

## LIGHT LITERATURE.

People clamor for light reading. Whatever is instructive is dull, dry, horrid and uninteresting. Well, there is indeed an infinite supply of light reading in novels, in flashy newspapers. It is everywhere—on the news stand, in the parlor, in the chamber. A reading generation is reading prodigiously for mere amusement or for immoral excitement, and what is the result? The keeper of a penal institution said the other day that the majority of the lads locked under his care became vicious from the reading of light, cheap, sensational stories in papers filled with pictorial illustrations of crime. And parents in the city and in the country, intelligent and religious parents too, allow their children to drink from these polluted fountains with seeming unconcern. They sow to the wind, and then are surprised when comes the whirlwind.—*Christian Intelligencer.*

## OUR DAILY BREAD.

Let me tell you a true story of four little fatherless children and their mother, who at one time did not know how they should get their daily bread. They were out of work, and could earn no money to buy the flour to make into bread. The mother had promised to pay her landlord what she owed him, but she had not a penny to pay with. There were just two loaves of bread left, baked from the scrapings of the meal barrel.

And now the poor mother was tempted to feel as if God had forgotten her, and her heart grew very sad and heavy. But her boy Jamie said: "Well, mother, crying will do us no good. We'd much better pray." So they went to her little room and kneeled down together, and Jamie prayed first, and then his mother. They just told the Lord all about their trouble. They asked too, that He would be pleased to send some help to them for the morrow.

The next afternoon a neighbor came and told the poor woman that a barrel of flour was waiting for her at the railroad station. And before she had time to go after it, a kind boy brought it to her very door. God had put it in the heart of her brother, who lived in another town, to send her the flour. And this was in answer to the prayer she and little Jamie had made in their distress.—*Ex.*

## DON'T COMPLAIN.

A country merchant was one day returning from market. He was on horseback, and behind his saddle was

a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such hard weather for his journey. He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who, with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spur to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself, "How wrong was I not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair I should not probably have been alive at this hour. The rain which caused me to murmur came at a fortunate moment to save my life and preserve to me my property."

## PROGRESSIVE EUCHE.

A Chinaman applied for the position of cook in a family of one of our western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So when John Chinaman appeared at the door he was asked, "Do you drink whisky?" "No," said he; "I Clistian man." "Do you play cards?" "No; I Clistian man." He was employed, and gave great satisfaction. He did his work well; was honest, upright, correct, and respectful. After some weeks the lady gave a "progressive euche" party, and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next morning he waited on the lady, and said he wished to quit work. "Why, what is the matter?" she inquired. John answered: "I Clistian man. I told you so before: no heathen! No workee for Melican heathen!" The poor Chinaman urged his case, got his money, and left to seek a mistress whom he could serve without disobedience to God. The woman was astonished, and it is hoped may become a better woman and Christian. The poor heathen can see the inconsistencies of professed Christians.—*N. Y. Christian Advocate.*

## A BEAUTIFUL LADY.

Some time ago, a Cambridge lady, who was as remarkable for her dignified bearing as for her personal beauty and grace, entered a crowded horse-car where there were a number of Harvard undergraduates, all of whom arose to offer her a seat. She accepted one with thanks. Presently the car stopped; when a poor woman with a baby in her arms, entered it. Not a seat was offered her. The lady waited a few moments, and then finding that her young admirers took no notice of the woman, she rose and asked the woman to take her seat. At once a dozen young men sprang up and again tendered their seats to her, but she persisted in standing, and had full opportunity of noticing the confusion of the young collegians. It was a quiet but effective rebuke. A statement of the affair soon got over the college, and no undergraduate could be found to admit that he was in a horse-car that evening.

## HEMMING DUSTERS.

The seven-year-old daughter of a very busy mother who, in consequence of her husband's early death, was obliged to carry on his business, was asked one day by a friend what she was able to do in the way of help. "I can only pray to God and hem the dusters," was the child's reply, in all seriousness; but it showed that she had learned to do the duty that lay nearest her; and as years went on she developed into the steady, reliable, cheerful girl to whom the whole household looked for help, and seldom, if ever, looked in vain.

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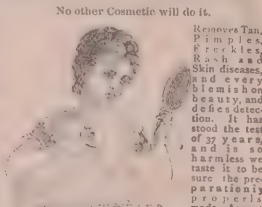
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## The Church at Work.

INDIANAPOLIS, DEC. 8, 1887.

WILLIAM A. PATTON, - - - Supt. Pub. Dept.  
EDWARD P. WHALON, - - - Editor.

Mr. Henry S. Bonisib is our Field Agent.

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INDIANAPOLIS, DEC. 8, 1887.

## A PARABLE AND ITS INTERPRETATION.

BY REV. W. D. WARD.

In a certain town of the "pocket" region, there is a brick church, built years ago after the very plainest pattern. Those who erected it were content to leave it so. But a new generation arose who thought the old church was not handsome enough. Accordingly they went to work and built a tower on the con Parable Interpretation.

The lower part served as a vestibule while the upper story was sharpened to a point, and otherwise ornamented, as becometh a steeple. Thus far, my tale is pleasant to relate. But alas for the sequel. The tower having been reared after the main structure, the two were not fitly joined together. Today the tower is cracked from top to bottom. The steeple has been decapitated because it was unsafe. What remains of the added part is breaking away from the old walls. People are beginning to speak of it as dangerous, and were it not that the congregation expect voluntarily to hasten their flight, a collapse of brick and mortar over their heads would be among the near probabilities.

Now this is a Home Mission parable, (notwithstanding it is also a true story,) and here is the interpretation thereof: Don't wait to build Christian institutions in the far West until the secular structure is complete. Don't let the pioneer finish his work in any community before the labor of the Home Missionary is begun. Christianity must be built into our civilization as are essential part of it, and not added on afterwards. Let the tower and the four walls rise together, or there will be an inevitable falling apart. If the secular and spiritual interests of a neighborhood are developed separate from each other, there will always remain a breach between them. Years of sacrificing toil can not cement the two in one. It is on the frontier that the foundations of social, industrial and political life are being laid now. Send the missionary, therefore, to the farthest frontier, that he may build with the pioneer from the foundation up. Let the church be reared beside the settler's cabin. Let the day-school not precede the Sabbath School. Let not the walls of secular civilization be raised without their tower of Christian defense. If there be a call for money to put this splendid ideal into practice, let us not hesitate to go down into our pockets to find it.

## AID FOR FAMILY PRAYER.

Not a great many of the forms of prayer that are prepared for publication are of great service to the public. Many of them are too stilted or too verbose. But we have before us at this moment, one that we like. It is prepared and published by the Rev. Joseph B. Stratton, D. D., of Natchez, Miss. The phraseology is simple, the petitions are well adapted to the usual need of those who would use it. It is such a book as will assist the man who recognizes his duty to lead his family daily to the throne of grace, and yet who feels the lack of expression. We

commend the book highly, and would like to see it widely used.

The author does not put it forth with the idea of encouraging the use of forms in prayer. He says:

It is better for families to worship God unitedly by the use of forms than not to worship Him at all. The writer was never more convinced than while engaged in composing these prayers, that family worship calls for the spontaneous utterances of the living voice, inspired by the actual needs and circumstances of the living household.

His hope is that those who use these aids in the beginning, may soon learn to go forward without any such help. For copies of the book, write to Miss Natchez, author at N. H. S.

## AN INTERESTING REMINISCENCE.

BY REV. L. D. POTTER, D. D.

The writer has read, with great interest, the two articles in your paper by Bro. Dickey, giving a sketch of the life, character, and work of Rev. Samuel Baldrige, M. D. It has recalled to my memory, very vividly, an incident which occurred in the fall of 1850. At that time the undersigned was the young Pastor of the church of Brookville, Franklin county, Indiana, and had just entered upon the responsible and novel experience of housekeeping with a newly wedded partner, both of us being emigrants from the goodly State of New Jersey and not yet fully posted as to the pioneer celebrities of Presbyterianism. One evening, just at dusk, there rode up to our gate, in a rough, topless old buggy, well bespattered with mud, drawn by a rather decrepit horse, an old gentleman very plainly dressed and apparently quite infirm and feeble. He had enquired for the house of the Presbyterian minister and drove up to our gate. Seeing me in the yard he called, and as I approached him, said, "Are you the Presbyterian minister?" On hearing my reply in the affirmative, he at once proceeded, in about these words: "My name is Samuel Baldrige, I am an aged Presbyterian minister and have traveled over all these grounds preaching the Gospel before you were born. I do not ask you to keep me and my horse over night for I know you will cheerfully do so without being asked. Please hitch my horse and help me down out of my old buggy, for I am weak, and tired and cold." I, of course, did so. My first impression was that he was intoxicated, then that he might have been stricken with incipient paralysis on his way, then that he was thoroughly chilled and numb with cold. Before I had succeeded in getting him safely into the house my mind was suddenly relieved of the painful anxiety and suspense. A widow lady, daughter of the somewhat celebrated Dr. Crookshank Sr., of Harrison, Ohio, and Lawrenceburg, Indiana, was living in the same house with us. Seeing and hearing something of what had occurred she walked toward us and, after a sharp glance at him in the dusk of the evening, exclaimed, "Why it is dear old Dr. Baldrige. Dear, good, old man! Let me help you get him into the house." The story was soon told. How often he had been entertained under Dr. Crookshank's hospitable roof when she was a child, how often she had heard him preach, how much she and others had loved and revered him, &c., &c. His mind seemed somewhat shattered, as I thought, and his memory of recent events at fault, but after he had been assured that his horse was well housed and fed, and after he had partaken of a hearty supper, his "tongue was loosed." With an occasional interruption or query I let him talk on until far into the small hours of that autumn night. He went over his early youth, his experience in Washington College, Tennessee, with a glowing picture of the personal worth, the work and the abilities of his father-in-law, the elder Dr. Doak, then of his brother-in-law, Rev. Dr. Samuel Doak, Jr., who was, I believe, his father's successor in the Presidency of the college and whom he invariably called, in all his references to him, "Sammy." He then gave me a full account of his study and practice of medicine and the reasons for it, of his extensive preaching tours up and down the White Water from Lawrenceburg, to points beyond Richmond through Harrison, Brookville, Dunlapville, Liberty, and other points east and west of that line of travel. His memory readily recalled the names of all the Presbyterian families among the early settlers at whose houses he preached and who had entertained him. All this was intensely interesting to me as I had myself traveled over much of the same ground and had already become acquainted with many of the descendants of the same families. My recollection was that these itinerant labors extended from about 1806 to 1818 but Bro. Dickey gives the date of his coming to Lawrenceburg as 1810. I took notes of many items and, in subsequent enquiries of aged persons, at various places, in order to verify his statements, found that his memory was surprisingly accurate and correct. These notes are still in my possession. They were of great assistance to me in tracing the early history of Presbyterianism in that portion of Indiana and in preparing a briefly written narrative of the same which is still preserved, as I suppose, in the archives of the Brookville church.

I never saw Dr. Baldrige afterward but his name and person and that wonderful night narrative of "the old man eloquent" have been fragrant in the memory of the writer through all these thirty-seven succeeding years.

## PRESBYTERIAN CHURCH OF GOSHEN.

Editor Church at Work.

I have read two statements in the THE CHURCH AT WORK about the history of the Presbyterian church of Goshen. These being very brief and general I thought it due to the church and the public to give a more definite and correct account of its history. I do not know but what I am the only living one among the original members of that church, as my wife, at the time, was a Methodist, and united at a subsequent period. I write wholly from memory.

In February, 1837, I came to Goshen as the editor of the first newspaper published in Elkhart county, having purchased the outfit, in conjunction with Mr. Anthony DeFree's, in the fall of 1836, in Cincinnati, O. I was taken into the Presbyterian church at Milan, Huron county, Ohio, in 1830, when a mere boy. From 1837 to 1840 we could only count up about eight Presbyterians in Goshen. An old Presbyterian minister in the missionary field in Northern Indiana and Southern Michigan, by the name of Cook, during this time, at long intervals, would hold a meeting at the old court house. His family resided in Michigan. During the Harrison campaign in 1840 he called these few Presbyterians together and organized the first Presbyterian church, consisting of about 8 members all told. Mr. Frederick A. Harris took the most active part in organizing the church. He was at that time, with his brother Leonard, the leading merchant of the place. Rev. Cook was engaged as pastor of the little flock and removed his large family to Goshen. After some time and against great opposition he received permission to occupy the little frame school house in the town to preach in, when not engaged in other parts of his missionary field, which extended over a large area of this, then wilderness country. Mr. Cook, although an old school Presbyterian, was, per force of circumstances, in the new school Presbyterian connection—our church in the U. S. being then divided on theology into two distinct organizations, however preposterous this may now seem. But as the town increased in population the little church increased in membership, until we began to plan about building a house of worship and supporting regular services. Mr. Cook moved to Elkhart after laboring among us going on two years and another missionary preacher took his place by the name of Rev. Bouton, a younger and much abler preacher. He belonged to the old school connection and carried his little flock with him. It was under his ministry that the first meeting house was created. Mr. Harris, acting elder of the church, went out with a subscription paper and solicited money, materials and work. At that time house building was all done by hand. No machinery was employed. We had a few boss carpenters, masons, etc., and the balance of the labor was performed by the members of the church. Ripping lumber with a saw was my first experience in that line of work and I have never forgotten how to handle a saw since. A beautiful little pioneer church was completed. Rev. Kellogg, of Mishawaka, furnished the house with a black walnut pulpit, modeled and finished in the most artistic style. Rev. Bouton had the church dedicated with much honor and ceremony and the first Presbyterian Society of Goshen felt for the first time that they were among the chosen people of God. They almost idolized their pastor and the work of the Lord prospered in his hands. But not many years after a great calamity overtook us. The General Assembly met in Cincinnati and the Rev. Bouton harnessed up his little horse, and hitching him to a little uncovered buggy started on his journey through mud and storm to attend the assembly. He returned to us after a long and weary journey to pay the penalty of his exposure by a sacrifice of his life. A few weeks after his return his almost heart-broken wife and little family of children, together with the members of his church, and a large concourse of citizens, laid his body away to its final rest.

After some time spent without a pastor, the Rev. Kedzie was the next minister called to take charge of the church. Under his ministrations it was switched off into the new school connection. A large accession of membership was the fruit of a great revival under his preaching. His pastorate extended into the fifties, when he left for a call in Michigan on the promise of a much greater salary. Then the church was supplied with transient services from neighboring pulpits, Rev. Kellogg, of Mishawaka, exercising a fatherly care over it. I think it was in 1852, Rev. Vannuys, a young man fresh from a theological seminary, put in his appearance and temporarily filled the pulpit. His personal appearance, together with his scholarly discourses, won the admiration of his hearers. A meeting was called to consider his permanent pastorate and when it was found that he proposed to take the church back into the old school connection a majority kicked against it. But when we of the old school recounted the number of times the church had changed its connection to suit the different pastors, without a murmur of dissatisfaction, we brought the dissenters to see that however many diversions on theology there was but one Presbyterian church in form of worship and that we could fellowship together and serve the Lord and extend his kingdom as well in one connection as the other. This Christian plea for harmony carried the day and the Rev. Vannuys was installed as pastor, where he has officiated at the altar of the Lord ever since, until his locks have bleached white with time and service. He has lived to marry the children that he baptized in infancy and perform the burial rites of the church over their dead. Under his faithful labors the church grew and prospered and the large and elegant brick temple where it worships attests the strength he has added to the walls

of Zion. It is the prayer of every member of the First Presbyterian Church of Goshen, however widely scattered, that God will crown his declining years with the riches of his divine grace. C. L. MURRAY.

SOUTH BEND, IND.

## REVIEW COLUMN.

BROKEN PITCHERS. By Mrs. A. K. Dunning, author of "Deacon Gibbs' Enemy," "Stepmother's Repentance," etc. This pleasant story is intended to show that the failure of our little plans may not be failures in life, because God has a plan for each one of us and His plan may be carried out when ours are all broken. It is a story of three young lives—three girls. It begins when they are school girls, and we follow them on through various experiences as life's meaning deepens. "I should hardly know you to be the same girl," said Grace's father, "you used to be so thoughtful, so impetuous, so careless of others; now you seem to think of every one else before you think of yourself." "I have learned much during the last year," said Grace; "I have learned that self-indulgence does not bring happiness, that the path of duty is the path of beauty, and I have also learned to appreciate my home." How she had learned these three lessons, in what schools, the story tells. It is a book for girls. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 266; illustrated. Price, \$1.00.

SUNDAY EVENINGS AT ELMRIDGE. By Ella Rodman Church, author of "Birds and their ways," "Flower-Talks at Elmdridge," etc. This is an excellent book drawn from the old, unfailing fountain of Scripture narrative. Told over however many times they are still to be told over and over again. Miss Harrison makes Sunday evenings delightful and profitable by talking over the stories of the Bible with the children. They are not mere lectures or sermons. They are bright conversations, and one who has not learned the art of talking over the things and truths of the Bible might well buy the book and learn. It is a capital book for children, or for older persons to read to children. Philadelphia: Presbyterian Board of Publication and Sabbath School Work. 16 mo. pp. 304, beautifully illustrated. Price, \$1.15.

## MAGAZINES.

The *Homiletic Review* for November is a little late in its appearance. Dr. Donald Frazer, of London, leads off with a paper on How the English Can Best Counteract the Influence of Modern Skepticism. Dr. Stuckenborg, of Berlin, gives another article on Psychology for Preachers. Dr. Philip Schaff discusses The Nation and Christianity. An "Eminent Professor of Homiletics" gives us criticisms on Dr. Wm. M. Taylor. Dr. C. S. Robinson's "God's Image in Man" will interest the reader. Dr. Crosby gives "Light on Important Texts," while Dr. Pierson, in Gems from a Literary Cabinet, and the Missionary Field is full of interest. The sermon department is by Drs. Morgan Dix, Josiah Strong, T. L. Cuyler, J. W. Chadwick, Arnold Foster, and J. M. Gibson, of London.

Harper's Magazine for November closes the two novels that have so long been running—"Narka" and "April Hopes." Other articles are "A Santa Barbara Holiday"; "Chantilly," with many fine illustrations; a paper on the Argentine Republic and Uruguay; and "The Winter Climatic Regions of Three Continents." Mrs. R. H. Davis continues her Southern sketches; G. P. Lathrop contributes a short story; and Rev. C. F. Thwing a short but suggestive article about "The Young Criminal."

St. Nicholas for November opens with a biographical sketch of Bastien-Lepage, copiously illustrated with pictures after his works. The "Historical Girl" this time is the Princess Pocahontas. Louisa Alcott writes a short story, "Pannies." Another interesting sketch is called, "How Marie obtained Miss Alcott's Autograph." "Elephants at Work" gives a good idea of the service that these animals render in tropical lands. Numerous other articles make up a good number.

THE YOUTH'S COMPANION, is superior to any Illustrated Family Weekly published. That it is highly appreciated is shown by the fact that it has won its way into 400,000 families. The publishers issue a new announcement and Calendar, showing increased attractions for the new year, which with sample copies will be sent free to all not familiar with the paper. If \$1.75 is sent now, it will pay for THE COMPANION to January, 1889, and you will receive the admirable Double Thanksgiving and Christmas Numbers, and other weekly issues to Jan. 1, 1888, free.

There are more than 500 Baptist churches in Burmah, with over 25,000 communicants.



# The Church at Work.

INDIANAPOLIS, DEC. 8, 1887.

## SYNOD OF INDIANA.

INDIANAPOLIS.—Rev. Dr. McLeod was so much better on Sabbath last that he occupied his pulpit.

Rev. Mr. Rondthaler who has been sick for about a month with typhoid fever is very much better.

Rev. Mr. Jenckes of the Episcopal church, preached on last Sabbath, a sermon on the desirability of church unity among all protestants. He spoke in a very excellent spirit. He does not regard those who lay no claim to his own church views as outside of covenanted mercies. While an Episcopalian because he loves his own church, he has a very broad and brotherly feeling toward all other christian people. If all men had the wise, sensible, christian spirit shown by Mr. Jenckes, there would be few difficulties in the way of church union.

Thomas K. Cree, who has been intimately associated with Mr. Moody for years, arranging for his meetings as manager, and who is International Secretary of the Y. M. C. A. visited Indianapolis last week.

Mr. P. Gardner, representing the American Sunday-school Union, is now canvassing the city and expects to undertake a canvass of the State. The Sunday-school Union has accomplished a great and good work. Mr. Gardner takes the place of Rev. Mr. Sedgwick, who has removed to Cincinnati.

The committees to canvass the city for the Indianapolis Benevolent Society and the Charity organization started out this week to canvass the city for funds. The latter organization needs \$1,500 and the former \$4,000.

Judge J. C. Denny of Indianapolis, at one time Attorney General of Indiana died suddenly at his mother's home at Vincennes, on Monday morning, Dec. 5th, aged 58 years.

Mrs. J. C. Denny and her children were added to the Presbyterian church of Muncie—Seven by certificate and one on profession. On that day the church buried its oldest member—John Galbraith—formerly one of its Session, a most exemplary man as to business and christian character. He had entered into his 88th year.

HANOVER.—This church is in a prosperous condition. At a communion service last Sabbath, five were admitted to the church, four by letter, from Princeton, Kentucky, and two on profession of faith. Rev. A. Y. Moore is pastor. The usual Monthly Concert exercises were held in the evening, with a good attendance. The subject was Syria. An excellent paper on "The Women of Syria," was read by Miss Longstreet and addresses made by Revs. F. M. Gilchrist and A. Y. Moore. Considerable interest in Missions is felt in this church.

REV. F. M. GILCHRIST.—This brother has our thanks for favors to THE CHURCH AT WORK. From a recent conversation we are led to fear that Indiana will lose this faithful worker in the good cause. His face seems to be set toward Dakota.

GETTINGSVILLE.—Eleven have been received to the church at Gettingsville on profession of faith up to last Tuesday. G. D. Parker, pastor. The work goes on. Rev. A. T. Rankin rendered able assistance during the first week of the meetings. Gettingsville congregation is part of Lexington church.

TERRE HAUTE.—Communion services were held in the Central church on Sabbath, December 4th, and eleven persons were received into the church. Rev. Geo. R. Pierce is pastor of the church.

LAFAVETTE.—Good meetings are going on in the First church, the pastor, Rev. Mr. Barr, being assisted by Rev. A. T. Rankin of Kingston.

The Second church, Rev. W. P.

Kane, D. D., pastor, closed a four week's meeting last week, with about thirty additions. Both these are strong, good churches, and both pastors are strong men.

SOUTH BEND.—At the communion services Sunday last at the First Presbyterian church nine persons were added to the membership—three on profession of faith and the others by letter from other churches.

At the first communion services at the Second Presbyterian church of this city of the pastorate of Rev. A. M. Chapin, four persons united with the church by letter. Rev. Chapin's Sunday evening discourses are illustrated by life-size oil paintings, three accompanying each sermon, by Rev. E. M. Long, of Philadelphia, Pennsylvania. They are attracting interest and the meetings are well attended.

DECATUR.—Rev. I. T. Hott is succeeding well in the work here. The church is putting in a new furnace.

WINCHESTER.—The beautiful new church is nearly ready for occupancy. They now use the lecture room. The seats are being made at Wabash, in the factory advertised in our columns. This insures that they will be all right. The auditorium will be complete by Christmas.

PRINCETON.—Two new elders and one deacon were recently installed here. The collection for Home Missions in November was the largest ever taken by the church. The ladies and young people have just sent a fine missionary box out west, everything in it new and well selected. There is a movement on foot for a new building. The discovery of natural gas and coal has brightened the material prospects of the place. Rev. W. D. Ward, the energetic pastor, is much encouraged.

UNION CITY church is not strong, having only about sixty members. They have a very nice brick church and they are now raising money to build a parsonage. The pastor, Rev. I. I. Gorby, was a minister in the U. into Muncie Presbytery. He is now studying at Lane Seminary, returning to his church and home in Union City every Saturday and going back to the Seminary on Monday.

HARTFORD CITY is a pleasant church of about eighty members. Rev. J. Q. McKeehan divides his time between this and the New Cumberland church, where he is now holding a series of meetings. There is a good spirit manifest in both churches.

WABASH.—The Presbyterian church in Wabash begins a series of meetings early in November, and continued them for four weeks. An unusual degree of hope and faith were manifest from the beginning.

The meeting of Synod had filled the membership with a new inspiration, and the presence of so many godly men in our homes and the many petitions offered for the church at the Synodical prayer meeting were a great encouragement.

The brethren throughout the Synod will be glad to know their prayers have been answered. We have not had such meetings for years and years. The pastor never found it so easy to preach, nor did the good news of Salvation ever seem so wonderful before, and so the membership testified. On Sunday last, twenty-six united with the church on profession, and three by letter.

Were it proper to mention names, many of the brethren would rejoice as they realized that the homes where they abode as temporary guests had now invited Christ to come and abide with them forever.

All ages were represented from about fifteen years of age to fifty perhaps. Some of these it was my privilege to baptize in infancy.

Pray for us that more may come, and may the path before these who have come grow brighter and brighter until the perfect day.

CHARLES LITTLE.

VINCENNES.—Six persons have been received recently by this church. Last Sabbath was Communion day.

The hand of death has recently been busy in our congregation. On Sabbath Mrs. Dr. W. B. Bedell, a great-grand daughter of Rev. S. T. Scott, the founder of the church was buried. On Monday, Mrs. John M. Cooke, the resident member longest in membership with this particular church was buried. On Tuesday, Judge J. C. Denny, who died here very suddenly at the home of his mother, was buried.

The pastor of the church attended all these services. The three successive days were sad ones to the church and community.

Mr. Henry M. Fox, an elder of the Royal Oak church, near Vincennes, died suddenly, last week.

PLYMOUTH.—The Presbyterian church, which has been in course of erection for the past year, was dedicated last Sunday in the presence of a large congregation, Rev. J. E. Chapin, of Neenah, Wis., preaching the dedicatory sermon. This new house of worship, built to supply the place of the old one, destroyed by fire a year and a half ago, is as pretty and commodious a structure as can be found anywhere in a city of this size. The designs of the church are of the most modern style, and in artistic merit it can hardly be surpassed. It has all the improvements of modern architecture and convenience. It is of brick, gothic style, with twelve memorial windows of stained glass and beautiful designs. The cost of the building is something over eight thousand dollars, and the congregation goes into its new building free from debt.

This being one of the oldest of Presbyterian churches in the State, a brief review may be interesting to its former friends scattered abroad. The old frame building was built in 1851 and was the most notable structure in this, then village. It was repaired and improved in following years and kept advancing town. Rev. Nathan Lord, now a retired preacher, living in Rochester, was the first minister, and assisted in its dedication, which did not take place till 1853. Mr. Lord's hair is now white with honorable age, but he was permitted to be presented on Sunday and assist in the dedication of the church of which he was the first pastor. Various pastorate followed, and in 1862 Rev. John Chapin, a recent graduate of Wabash and of Lane, came to this church and began his first pastoral work. Mr. Chapin remained eight years, and then accepted a call from the Presbyterian church at Neenah, Wis., where he has remained ever since. He and Hon. John M. Butler, of Dr. McLeod's church, were classmates at Wabash. Mr. Chapin has always been endeared to his congregation here and has several times been permitted to return and preach, and when the time came to consider the dedication he was solicited to come and assist therein. The last illness of his aged mother, at Putnamville, called him to that place, and after her funeral he came here, where he has probably preached and visited with friends here for the last time. Rev. George A. Little, fresh from Lane, succeeded Mr. Chapin and filled successfully the pulpit for more than seven years, when he accepted a call to Muncie, where he is now doing successful work. About two years ago Rev. E. P. Thompson, a younger brother of Rev. E. B. Thompson, the pastor then of Center church, Crawfordsville, was called to the vacant pulpit. He was also an alumnus of Wabash and Lane, and began his first ministerial work at this place. A year and a half ago the old church burned, with nearly all its contents. The congregation exchanged the lot for a cheaper one and soon took steps to rebuild, occupying meantime a rented church. Mr. Thompson grew daily into the love of his congregation,

and he was a valuable aid in the work of the new church. He married here, but his health and that of his wife being poor, they accepted a call to Denver, hoping the climate there will give the benefit they need.

The church is now without a pastor. Mr. Thompson not being able to be at the head of the church he had worked so hard to rebuild. It is now without a pastor. To the women of the church much of the means toward its success is due. Miss Celestia Simons, who became a member of the church while a young girl, has been one of the most liberal contributors to the new enterprise. Her brothers also have been generous friends in past years. Dr. T. A. and Mrs. Borton have been wheel-horses (that expressed the thought if it is a good word for a religious journal) in the work of the new church and also in the welfare of the church ever since they have been members. Mr. and Mrs. Frank Orr, by steadfast and faithful service, are also wheel-horses, (there that word comes again,) and many others, by faithful lives and self-sacrificing efforts, have built up the church to its present estate, and have not only won the approbation of the Great Head of the church triumphant, but will hear Him say in that great day: "Thou hast been faithful over a few things; I will make thee ruler over many things."

## CHURCH ORGANIZED.

A church was organized with twenty-one members at Elizabeth, Harrison county, Indiana, on Sabbath, November 20th, by Rev. W. L. Austin, of New Albany Presbytery. Arrangements for the organization had been previously made by Rev. I. DeLamater and Rev. F. M. Gilchrist.

Messrs. John H. Shields and D. G. McCollum were elected elders. The former was an acting Elder in the Sharon Church and the latter in the Rehoboth church. Three trustees, a clerk, treasurer and finance committee were also elected for the congregation of churches now cared for by the Rev. I. DeLamater. The organization is composed of former members of an English Lutheran church at Elizabeth, and members of the Rehoboth and Sharon churches in Harrison county. The old building of the Lutherans is to be purchased and refitted, at once.

F. M. G.

## THEOLOGICAL SEMINARY NOTES.

Dr. Martin Vincent has accepted the chair in the Union Theological Seminary, New York, to which he was elected sometime ago. The Seminary is to be congratulated.

The inauguration of Prof. M. B. Riddle, of the Western Theological Seminary, was announced to take place last Tuesday evening. Dr. Cowan to give the charge to the Professor.

The Rev. Timothy G. Darling, D. D., of Schenectady, New York, accepts the chair of Homiletics and Pastoral Theology in Auburn Seminary, and will enter upon his duties on January 1st.

Rev. Dr. F. L. Patton, Professor of Theology in the Seminary, has been elected to succeed the venerable Dr. McCosh as President of Princeton. An eminently worthy choice for the position.

McCormick Seminary of Chicago, dedicated its new building a week or two ago. It is another gift from the McCormick family, cost \$150,000 and is the finest Theological Seminary building in the United States. There are now 115 students in attendance. Recently \$50,000 were given the Seminary by Dr. Pearson of Chicago, to be an endowment for aiding students. Rev. Dr. Fisher, President of Hanover College is the President of the Board of Trustees.

T. F. PAYNE

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INDIANAPOLIS.

TO OUR READERS.

MARRIED.

Marriage notices inserted free of charge.

KNOBLOCK-STARR.—At the residence of the bride's parents, near Edwardsburg, Michigan, on Thanksgiving day, November 24th, 1887, by Rev. Geo. T. Keller, of the First Presbyterian church, South Bend, Indiana, Mr. Otto M. Knoblock, treasurer of the South Bend Chilled Plow Company, and Miss Marguerite Starr.

LEWIS-WARREN.—On the 22nd of November, by Rev. F. M. Gilchrist, Mr. Leonard S. Lewis to Miss Mary E. Warren both of Bromer, Orange county, Indiana.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108, Wall St. N. Y.

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INDIANAPOLIS, DEC. 8, 1887.

WILLIAM A. PATTON, - - - Sup't Pub. Dep.  
EDWARD P. WHALLON, - - - - - Edit.

Mr. Henry S. Bond is our Field Agent.

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INDIANAPOLIS, DEC. 8, 1887.

# A PARABLE AND ITS INTERPRETATION.

BY REV. W. D. WARD.

Here to read. The rooms are open from 9 a. m. to 9 p. m.

Mrs. Hough, who died recently, left \$1,000 to Foreign Missions and \$1,000 to the First Church.

## "GO, READ, PRAY, WORK, GIVE."

A BRIEF OUTLINE OF THE ADDRESS BY MRS. D. B. WELLS, AT THE SYNODICAL MEETING.

It is difficult to reproduce, with paper and type, a spirited talk that when uttered with the living voice and vivified with the living presence, held every listener in absorbed attention, and awakened many thoughts to be carried home and crystallized into action. Let us hope that many who heard the address given by Mrs. D. B. Wells of Ft. Wayne, at the late Indiana Synodical Meeting, may realize the stirring exhortation of Paul to those who had formed an excellent purpose of christian liberality, "Now therefore, perform the doing of it."

The entire paper cannot now be given, though every thought was valuable. If some thoughts should attach themselves to the outline given below, which Mrs. Wells does not recognize as belonging to the original structure, it will only be because of its inherent vitality, from which very much more might yet grow.

After some remarks on the numerous societies which have come to be known by their initial letters, such as W. C. T. U. and Y. M. C. A. and others, she said, "I am going to call our Society the G. R. P. W. G. Society."

Not a very enphionous title, but significant.

First, Go. Where, When and Why? Where? To Missionary Meetings. It is not enough to simply belong to the Missionary Society and give your annual dollar or more, and have done with it. Be present at the meetings and take some active part, by prayer, or giving a verse of scripture, or an item of information.

When? Always. Not spasmodically, not just when you feel like it, but steadily, just as you would do any other routine work. It is by plain routine work that most of the world's progress is achieved.

Why? For spiritual growth. No vigorous, healthy growth can be secured without action. Also for mutual helpfulness. Those who habitually attend missionary meetings realize the benefit of such attendance in this respect.

Common excuses given will not bear careful examination. "I have not time." But look at the time spent in needless ornamentation of children's dresses, in fancy work, while this call is only for one hour a month. "They are not interesting." Then help make them so. Attention will awaken interest.

Second, Read. What, Why, When, How?

What? Missionary papers, maga-

zines and leaflets. These are multiplied, and in most attractive forms.

Why? Because intelligence begets interest. You cannot be interested in things of which you know nothing. If missionary publications are read with attention they cannot fail to secure interest in the work carried on in the various foreign fields.

When? In private and in the family. First make yourself familiar with the facts narrated. Then you will be prepared to direct the attention of your children, or other members of the family to such things as will interest and instruct them. Keep the magazines lying about where they will catch the eye by a picture, or a lively story, or an earnest appeal.

How? Systematically, continually, persistently, applying responsibility. Not depending upon sudden impulses of interest, but for the purpose of gaining a mastery of the subject.

Third, Pray. Where, For whom, Why, How?

Where? At home, and in meetings. The duty of private prayer is understood and urged in connection with all christian work. But how common the excuse, I never can pray in meetings. Yet many have said this, who have found its emptiness, as an excuse. When the heart is moved, the lips and the voice obey its impulses. In earnest prayer, who will care whether or not your expression is elegant or even grammatical. Pray, though it be but the utterance of a single sentence.

For whom? For self, the work, and the workers. If uninterested, or but half awake, pray for a realization of the great interests involved in the work of extending Christ's kingdom. The work advances by the blessing of God. Pray for that blessing. The workers constantly say, Pray for us. In their far off work, at the front, they feel the need of the constant prayers of christians at home.

Why? For personal growth, and because it is Christ's command. No christian expects to grow strong for work, without prayer. Christ's own teaching is that we pray, "Thy kingdom come." "Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest."

How? Intelligently, with faith, importunately.

Fourth, Work. How? Inwardly and outwardly.

The inward work, the preparation of the heart, and the enlightenment of the mind must be carried on zealously, gladly, continually, efficiently. The outward work may be as officer, as private, as hewers of wood and drawers of water. We may work with equal earnestness and faithfulness, whatever our work may be.

Fifth, Give. How? For what, What?

How? Generously. Out and out. To the Lord. Generously. Not that which is left after all our own wants are supplied, but with self-denial and earnest purpose. Out and out. Not through an oyster plate, not by buying some fancy thing you don't want. Not by seeking any kind of personal gratification through the money bestowed. To the Lord. Recognizing the work as his work, and ourselves as his servants.

For what? For the work direct, the work indirect, and the whole work. No work can be carried on without machinery. Missionary meetings cost something, printing costs something, but all are needful for carrying forward the work.

What? Money, Time, Strength, Ability. The service of our brains, lips, hands, feet. Money is not the only thing required, though oftentimes insisted on. A special application was here made to young people whose hands and feet may often do miscellaneous work to help other workers.

So our society stands, the Go, Read, Pray, Work, Give, Society.

The missionary work of the Religious Tract Society in London is carried on in 186 different languages.

## A LETTER TO PASTORS

CONCERNING

# SACRAMENTAL WINES.

Reverend and Dear Sir:

It is a lamentable fact that intemperance—the greatest curse of our land—which ought to be earnestly opposed by Christians everywhere, is really though unintentionally encouraged in a measure, by a large number of our churches. This is done by the use of alcoholic wines at the communion table. There is an appalling inconsistency in trying to reclaim the drunkard, bring him into the church and there put to his lips a cup that may prove his ruin. There is also a grievous inconsistency when churches try to persuade men to keep away from liquor saloons and then patronize those same institutions\* by procuring the fermented wine to be used in the sacred service to commemorate the great sacrifice made to redeem our fallen race.

For these reasons the Woman's Christian Temperance Union are earnestly endeavoring to induce churches to substitute unfermented juice of the grape, and many have already taken the important step. Doubtless there are many more that will gladly do so as soon as their attention is called to the dangers of the old prevailing custom, and provided they can be sure of obtaining such wine of some responsible person.

I wish to inform churches through their pastors, that I am endeavoring to help supply this great and growing demand for an article that fully meets the Scriptural requirement for "fruit of the vine," and yet is free from the intoxicating principle.

Owning and controlling a fruit farm with vineyards annually yielding many tons of grapes, I am particularly well situated for the successful manufacture of this Unfermented Wine which is suitable for either Sacramental or Medicinal purposes. This rich, agreeable liquid, guaranteed to be absolutely free from alcohol, can offer no temptation to even the weakest.

If your church does not already use the Unfermented Wine will you not as their pastor personally endeavor to bring about this result?

I am in no way connected with the manufacture or sale of fermented wine or other spirituous liquors, and those who see fit to favor me with their orders may be assured that they are not patronizing a distillery or other liquor concern.

For the benefit of those who may never have had any dealings with me, I take pleasure in offering, by permission, the following references of prominent individuals whose high official and professional standing will be a sufficient guarantee that none will be imposed upon.

Respectfully yours,

F. A. BRECK.

VINELAND, N. J.

\*We do not wish to assert that churches usually buy communion wine of saloons, but that this is sometimes done is evidenced by the frequent advertisements of regular liquor dealers in which they offer especially for sacramental use such wines as Port, Sherry, Catawba and Scuppernon.

## REFERENCES.

REV. GEO. P. HAYS, D. D., Pastor Second Presbyterian Church, Cincinnati, O., ex-President Washington and Jefferson College, Pa.  
REV. ALEX. DONALDSON, D. D., Prin. Elder's Ridge Academy, Pa.  
REV. L. Y. GRAHAM, D. D., Pastor Olivet Presbyterian Church, Philadelphia, Pa.  
REV. W. B. STEWART, D. D., District Secretary American Tract Society, 1512 Chestnut Street, Philadelphia, Pa.  
REV. W. H. GIBBS, formerly General Secretary Canadian Y. M. C. A., Camden, New Jersey.  
REV. J. O. WELLS, Pastor First Presbyterian Church, Vineland, N. J.  
MISS A. F. LEAVITT, President Cumberland County Woman's Christian Temperance Union, Vineland, N. J.  
REV. JOEL SWARTZ, D. D., Pastor Lutheran Church, Gettysburg, Pa.  
ISAAC C. KETLER, A. M., Ph. D., President Grove City College, Pa.

## TESTIMONIAL.

FRANK A. BRECK graduated at Washington and Jefferson College while I was President of that institution. As I have for years urged the use of the unfermented juice of the grape for sacramental purposes, I am glad that one in whom I have confidence purposes to furnish that desirable article.  
CINCINNATI, Ohio.

## F. A. BRECK'S UNFERMENTED WINE FOR CHURCH AND MEDICINAL PURPOSES.

This is the carefully preserved juice of the Concord Grape. For sacramental use it fully meets the Scriptural requirement for "fruit of the vine," yet being entirely free from alcohol it has not the objectionable feature of ordinary communion wines. For invalids and convalescents it is a nutritious and delightful beverage—highly recommended by eminent physicians. This wine will keep perfectly for some time after the bottle is opened, if it be tightly resealed and kept in a cool place.

## PRICES.

12 Quarts - - - - - \$10.00  
12 One and One-half Pints, - - - 7.50  
12 Pints, - - - - - 5.00

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Parades, etc. FULLY WARRANTED. Catalogue sent Free.  
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No Horse will die of COLIC, ROTS or LUGS FEVER, if Foutz's Powders are used in time. Foutz's Powders will cure and prevent HOOD LOCKS, Foutz's Powders will prevent GAPS in the FOWLS. Foutz's Powders will increase the quantity of milk and cream twenty per cent, and make the butter firm and sweet. Foutz's Powders will cure or prevent almost EVERY DISEASE to which Horses and Cattle are subject. Foutz's Powders will GIVE SATISFACTION. Sold everywhere.

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CHURCH & SCHOOL BELLS

**ASTHMA** DR. TAIT'S ASTHMALINE  
Any one who wants to be CURED never fails to Cure. Write and we will mail you a bottle. DR. TAIT BROS., Rochester, N. Y. **FREE.**



# The Church at Work.

INDIANAPOLIS, DEC. 8, 1887.

## TEMPERANCE.

### A WISE ALASKAN.

An Indian rowing a white man in a canoe asked for tobacco, which was given him. The white man in a joking way asked him if he would not like a little whisky, too. The Indian seemed greatly grieved. After a little, looking up with a reproachful look at his questioner, he replied, "I have righteousness in my heart, I never drink whiskey."

### A TREMENDOUS TAX.

The National Bureau of Statistics shows that on the \$700,000,000 which annually passes into the tills of the retailers of intoxicating liquors in this country there is a profit of one hundred and thirty-three and one quarter per cent. If poor people had to pay such a tax as that on bread there would be a rebellion. But when a man tosses off a glass of whiskey, and pays five cents for the drink and seven or eight cents to the bar-keeper for the trouble of handing it to him, he generally thinks the bar-keeper is an awfully good fellow. —Springfield Union.

### A BLASPHEMOUS SET.

At the convention of the State Protective Association, among the decorations on the walls of the Turner Hall were inscriptions, in the German and English language, some of them read: "Heaven never helps the man who will not act."—Sophocles. "Good wine is a good familiar creature, if it be well used."—Shakespeare. "Hear ye, prohibitionists! none but a fool is always right."—Hare. "Wine were the Kings, who never chose a friend, till with full cups they had unmasked his soul, and seen the bottom of his deepest thoughts."—Horace. "And he took the cup, and gave thanks and gave it to them, saying: 'Drink ye all of it.'—St. Matthew, Chap. xxvi.

### PUT YOURSELF IN HER PLACE.

A man said to me the other day, "This temperance movement is very good work for the women to be engaged in, but it's poor business for the Governor of a State." I replied, "My dear sir, I wish you would stay at home and bend, like your wife, over the wash-tub, nurse the babies, darn the socks, and attend to the duties of the house, and everything else of that character which tends to wear out the physical strength of women, while your wife could loaf for a while around some grog-shop; you would then be a 'fanatic' yourself upon this question. If there is one of you here to-day who should catch your wife loafing around a saloon, you would apply for a divorce inside of twenty-four hours; you would think if she were guilty of so infamous a thing, she would be unworthy such a specimen of manhood as yourself; and yet, for all this, you can linger about these places, week after week." —Gov. St. John.

### THINGS TO CONSIDER.

#### WHAT PROHIBITION HAS DONE FOR MAINE.

It has improved the farms and homes. It has made liquor selling a disgrace. It has banished liquor from the grocery. It has banished every brewery and distillery. It has banished liquor from public entertainments. It has driven liquor from a large majority of towns. It has confined it largely to the slums of the cities.

It has driven about all, except the lowest classes, from the traffic. It has largely reduced the amount of drunkenness.

It has reduced the internal revenue tax per capita to about one-fortieth of the average of the whole country.

It has increased the number of persons to each saloon to about three times the average of the whole country.

It largely aided in reducing our State prison convicts to 1 in 4,000 of the population while the average in the country is 1 to 1,000.

### COMMUNION WINE.

The late Archibald Alexander Hodge in his "Popular Lectures on Theological Themes," recently published by the Presbyterian Board, has some severe strictures upon those who use an unfermented juice of the grape in the observance of the Lord's Supper. He says that they set themselves up as more moral than the Savior. And he lays down the proposition that "what is commanded by Christ in his example and by his authoritative institution of this holy ordinance," is the use of true "wine," i. e., fermented grape-juice. If this proposition could be established, it would of course settle the question. Whatever Christ "commanded" is to be implicitly obeyed. But neither of the grounds upon which Dr. Hodge bases his argument can be established.

It has often enough been pointed out that the word "wine" does not occur in any one of the three accounts of the institution of the Lord's Supper which are given in the Gospels, nor in the independent account given by Paul to the Corinthians. "This cup," and "this fruit of the vine," are the only expressions employed in all the formulas. So far as the words of institution are concerned, therefore, we are only shut up to some form of the fruit of the vine.

But Dr. Hodge says we are bound by the "example" of Christ. The element which he used was a fermented wine; therefore we are bound to use fermented wine. We have no disposition to controvert the major premise of this argument, that the wine that was used in the passover, and so in the first communion, was a product of fermentation, although this is not universally conceded. We are not advocates of the two-wine theory. It may be true, and it may not, but it does not necessarily enter into this discussion. It is far more certain that our Lord used unleavened bread than it is that he used fermented wine, and if we are bound by his "example" as to one of the elements, we are bound by it as to the other. And yet Dr. Hodge argues, very properly as we think, that "the kind of bread is not essential." If any kind of bread will answer, why not any kind of grape-juice? Dr. Hodge says we may substitute leavened for unleavened bread, although there was an evident significance in the unleavened bread of the pass-over; and yet as to the other element we may not substitute the unfermented for the fermented substance. Does the chemical change which the expressed juice of the grape undergoes by fermentation make it the "fruit of the vine?" Is it less the fruit of the vine when hermetically sealed than when, by exposure to the air, the glucose which it contains is converted into alcohol? Those who insist so strenuously that our Savior used a fermented wine in the communion, and therefore we are bound to use the same, should at least be consistent and return to the unleavened bread.—Part of an article by Rev. John Woods in *The Interior*.

### SALOON COMPENSATION.

Speaking at the annual meeting of the general committee of the North Cumberland Liberal Association, held at Carlisle, Sir Wilfrid Lawson, M. P., pointedly said he was delighted to find that Lord Randolph Churchill had come out as a temperance reformer. But Lord Randolph talked about com-

pensating the publicans; the man who was in favor of retrenchment wished to take money from the people to pension off a lot of old publicans. That was a most amazing proposition. But it was all "leather and prunello" put in just to please people who did not know anything about it. There was compensation enough for brewers already. They were put into the House of Lords; or if they remained in the House of Commons they were regarded with a kind of awe. If they were making money let them take the money away in their pockets; if they were not making money it would be a great mercy to stop their trade. If, however, Lord Randolph Churchill wanted to go into the question of compensation he should be ready to meet him. Only let there be fair play. They should want something to compensate the people who had been ruined by carrying on this business.

The Treasurer of the American Board has just received a check for \$2,407.74 from the editor of the Swedish newspaper, the *Chicago Bladet*, this amount having been contributed for the sufferers from famine in Asia Minor by the Swedish Christians in the United States and Canada, in response to an appeal made in the *Bladet*. This most generous contribution from a class of people far from rich was immediately remitted to Turkey by telegraph.

Do what is right, always, not because it is pleasant; not because it will be followed by satisfactory results; not because it pays in the long run; but because it is right in God's sight. This is the simple rule. It will do to work by. It will do to live by.

## The Best Remedy

For Dyspepsia is Ayer's Sarsaparilla. Other medicines may give temporary relief; but Ayer's Sarsaparilla makes a positive and permanent cure, as thousands can testify all over the country.

"My stomach, liver, and kidneys were in a disordered condition for years," writes B. Wild, of Hutto, Texas, "and I never found any medicine to relieve me, until I began to take Ayer's Sarsaparilla. Less than six bottles of this remedy cured me."

Mrs. Joseph Aubin, of Holyoke, Mass., was for a long time a severe sufferer from Dyspepsia, trying, in vain, all the usual remedies. At last she began to take Ayer's Sarsaparilla, and only three bottles restored her to perfect health. "I have gone through terrible suffering from Dyspepsia and Indigestion," writes C. J. Bodemer, 145 Columbia st., Cambridgeport, Mass., "and can truly say Ayer's Sarsaparilla has cured me."

**Ayer's Sarsaparilla,**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Price \$1; six bottles, \$5; 12 bottles, \$9 a bottle.

**WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON.**

Cures Coughs, Colds, Asthma, Bronchitis, and all Respiratory Disorders.  
TO ONE AND ALL.—Are you suffering from a Cough, Cold, Asthma, Bronchitis, or any of the various pulmonary troubles that so often end in Consumption? If so, use "Wilbor's Pure Cod-Liver Oil and Lime," a safe and sure remedy. This is no quick preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

**GOITRE, OR THYROID NECK.**  
I have a Positive, Speedy, Cheaply Prepared and almost Incurable Cure, Come or Write to me at 26 Arlington Court, CLEVELAND, OHIO.  
It is no Indian Quack. Cure made Free. Dr. J. CASKEZ.

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INDIANAPOLIS.

## TO OUR READERS.

We have made arrangements with the publishers of the *COTTAGE HEARTH*, Boston, Mass., to offer the *CHURCH AT WORK* with their Magazine this year.

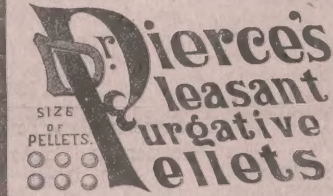
**THE COTTAGE HEARTH** is a well known Family Magazine now in its 24th year, and is a favorite wherever introduced. It has each month Music, Moral and Health Departments, Latest Fancy Work, Sabbath Reading, Domestic's Pastimes, Household Hints, and Prize Puzzles for Children.

**THIS BEAUTIFULLY ILLUSTRATED** Monthly Magazine has among its many Contributors Edward Everett Hale, Lucy Larcom, Colia Thaxter, Louise Chandler Moulton, George MacDonald, Margaret Deland, Augusta Moore, Rose Terry Cooke.

It is a large 34-page, elegantly printed magazine, and has attained a large circulation solely on its merits as a family magazine. Its

**Price \$1.50 a Year** is very low for such a desirable home magazine, but we offer to send it a year

**Free to Any One** who will send us \$1.00 for a year's subscription to *THE CHURCH AT WORK* and 50 cents additional, making \$1.50 for both the *COTTAGE HEARTH* and the *CHURCH AT WORK* for a full year. Sample copies sent free on application to F. P. SHAWWAY, Jr., Boston, Mass. For further particulars address *THE CHURCH AT WORK* PUBL. CO., Indianapolis, Ind.




**Dr. Pierce's Pleasant Purgative Pellets**

BEING ENTIRELY VEGETABLE, Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a LAXATIVE, ALTERNATIVE, or PURGATIVE, these Little Pellets give the most perfect satisfaction.

**THE ORIGINAL LITTLE LIVER PILLS.**

BEWARE OF IMITATIONS!

Always ask for Dr. Pierce's Pellets, or Little Sugar-coated Granules or Pills.



**SICK HEADACHE,**  
Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by druggists, for 25 cents a vial. Manufactured by the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

**BOILS CURED.**

WILLIAM RAMICH, Esq., of Minden, Kearney County, Nebraska, writes: "I was troubled with boils for thirty years. Four years ago I was so afflicted with them that I could not work. I bought two bottles of Dr. Pierce's Pleasant Purgative Pellets, and took one 'Pellet' after each meal, till all were gone. By that time I had no boils, and have had none since. I have also been troubled with sick headache. When I feel it coming on, I take one or two 'Pellets,' and am relieved of the headache."

**THE BEST CATHARTIC.**

Mrs. C. W. BROWN, of Wyandotte, Ohio, says: "Your 'Pleasant Purgative Pellets' are without question the best cathartic ever sold. They are also a most efficient remedy for torpor of the liver. We have used them for years in our family, and keep them in the house all the time."

**\$500 REWARD**

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**DR. SAGE'S Catarrh Remedy**

**FOR A CASE OF CATARRH WHICH THEY CAN NOT CURE.**

**SYMPTOMS OF CATARRH.**

Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and hard, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectation of offensive matter, together with sores on the throat; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. However, only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians. By its mild, soothing, and healing properties.

**DR. SAGE'S CATARRH REMEDY**

CURES THE WORST CASES OF Catarrh, "Cold in the Head," Goryza, and Catarrhal Headache.

**SOLD BY DRUGGISTS EVERYWHERE.**

**PRICE, 50 CENTS.**

**UNTOLD AGONY FROM CATARRH.**

Prof. W. HACKNER, the famous member of the N. Y. F., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

**CONSTANTLY HAWKING AND SPITTING.**

THOMAS J. RUSHING, Esq., 2925 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly having acid spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

**THREE BOTTLES CURE CATARRH.**

ELIZABETH ROBINSON, of P. O., Columbia Co., N. Y., writes: "My dear and catarrh when I was ten years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."



## The Church at Work.

INDIANAPOLIS, DEC. 8, 1887.

## THE WEEK.

The new Pilgrim Congregational church, Duluth, burned last week. The contractors will have to stand the loss.

A congregation at Hartford, Connecticut, is much agitated over an anarchist sermon preached by the pastor, Rev. J. C. Kimball.

The increase in the number of pieces of mail handled by the postal clerks during the last fiscal year over the preceding year was 505,000,000.

Prof. S. P. Langley has been elected secretary of the Smithsonian Institution at Washington, to succeed the late Prof. S. F. Baird.

The British members of the Fishery Commission were formally presented to the President on the 19th. No addresses were made, and the occasion was devoid of formality.

Natural gas was struck at Princeton, Indiana, on the 19th, at a depth of 600 feet. The blaze from the gas is twenty feet high. Four veins of coal were passed through.

Owing to the illness of the Crown Prince, Prince William will, in obedience to imperial command, represent his father at all future state ceremonies and receptions at Berlin.

The last fiscal year was marked by many casualties in the railway mail service. There were 234 derailments or wrecks of postal car trains. Three postal clerks were killed, 45 seriously and 72 slightly injured.

General Valentine Baker, who in 1886, while holding the appointment of assistant Quartermaster-general at Aldershot, England, was compelled to leave the service on being found guilty of a misdemeanor deed. He was fifty-two years old.

After three years of steady work on a section 6,000 feet long of the new Croton (N. Y.) aqueduct, the drills met on the 19th, and so accurately had the surveys been made and the drilling performed, that the points of the drills actually came in contact.

It is reported from St. Petersburg that the Russians are massing 300,000 soldiers near the German and Austrian frontiers. Polish Jews are said to be keeping Germany and Austria well informed regarding the movements of Russian troops.

The anti-organ convention, with delegates from United Presbyterian churches in various cities of the country, opened at Dayton, Ohio, on the night of the 15th, with a sermon by Rev. D. S. Littell, of Allegheny City, Pa.

Baron Hirsh's offer of \$10,000,000 for the purpose of founding primary schools and other institutions for the benefit of Jews in Russia has been accepted by the czar. The money has been deposited in the Bank of England.

Marion Powers committed suicide by taking morphine at his home in Lexington, Saturday afternoon. He caused a great stir in Scott county a few months since, by instigating the overhauling of the books of the county officials.

Mrs. Ellen Flaherty died Friday morning at Liverpool, in Lake county. She was one hundred and three years and seven months old. Her husband died at the age of over one hundred years awhile ago at Liverpool, where he was a watchman for many years at the railroad crossing.

The general term of the Supreme Court at New York, on the 18th, refused to admit Hong Yen Chang, a young Chinaman, as a member of the bar, he having passed an examination. His application was denied on the ground that he was not a citizen.

The annual report of the superintendent of the Naval Academy at Annapolis shows that institution to be in

good condition in all respects. A comprehensive plan in the course of all studies is recommended, so as to make efficiency the first idea in the training of students.

The main building of Barnum & Bailey's show at Bridgeport, Connecticut, was entirely destroyed by fire on the evening of the 20th. Nearly all the menagerie and all the paraphernalia of the great show were destroyed, involving a loss of \$700,000, on which there was only \$100,000 insurance.

London, November 28.—A terrible explosion occurred yesterday at the Abernaut colliery, in Aberdeen, which caused 340 miners to be buried alive. Two hundred and twenty men escaped. The party which went to the relief of the entombed men have not succeeded in rescuing any of them yet.

LATER—One hundred and twenty more miners have been rescued from the Abernaut colliery.

The last mail addresses from the Congo state that Tippoo Tib had not yet sent the carriers to Stanley's rear guard at Yamberga to convey forward stores for Emin Bey, as he had promised to do. Stanley proceeded without these stores, on the strength of Tippoo Tib's promise to have them sent at once, and many of the former's men have died from starvation in consequence of his non-fulfillment.

## BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

As Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucus surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do are ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury and is taken internally and acts directly upon the blood and mucus surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine, it is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by Druggists, price 75c. per bottle.

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